

Līnatthapakāsinī and Sāratthamañjūsā: The *Purāṇaṭikās* and the *Ṭikās* on the Four Nikāyas

In Pāli bibliographical sources¹ the *ṭikās*² on the first four *nikāyas* are mentioned either:

(a) as two — more or less complete — different sets:

(1) the old set of four *purāṇaṭikās* with a common name Līnatthapakāsinī:

Sumaṅgalavilāsinī-purāṇaṭikā, Paṭhamā Līnatthapakāsinī;
Papañcasūdanī-purāṇaṭikā, Dutiyā Līnatthapakāsinī;
Sāratthapakāsinī-purāṇaṭikā, Tatiyā Līnatthapakāsinī;
Manorathapūraṇī-purāṇaṭikā, Catutthā Līnatthapakāsinī; and

(2) the later set of four *ṭikās* with a common name Sāratthamañjūsā:

Sumaṅgalavilāsinī-ṭikā, Paṭhamā Sāratthamañjūsā;
Papañcasūdanī-ṭikā, Dutiyā Sāratthamañjūsā;
Sāratthapakāsinī-ṭikā, Tatiyā Sāratthamañjūsā;
Manorathapūraṇī-ṭikā, Catutthā Sāratthamañjūsā; or

(b) as a single set in which the first three *ṭikās* are from the old set and are called Līnatthapakāsinī (see (a-1) above) and the fourth *ṭikā* is from the later set and is called Sāratthamañjūsā (see (a-2) above), that is:

Sumaṅgalavilāsinī-purāṇaṭikā, Paṭhamā Līnatthapakāsinī;
Papañcasūdanī-purāṇaṭikā, Dutiyā Līnatthapakāsinī;
Sāratthapakāsinī-purāṇaṭikā, Tatiyā Līnatthapakāsinī;
Aṅguttaranikāya-ṭikā, Catutthā Sāratthamañjūsā.

I presented an earlier version of Part I of this article at the XIth World Sanskrit Conference, Torino, in April 2000.

¹The following bibliographic sources will be discussed: Saddhamma-s, Pagan inscription (see G.H. Luce and Tim Hway, 1976; *PLB*, pp. 102–109), Gv, Sās, Sās-dīp, Piṭ-sm, and CPD.

²For the etymology of the word *ṭikā* see Mayrhofer, *EWA* s.v. See also *PLC*, pp. 192–93; *PL*, pp. 148–51; Bollée, pp. 824–35; *HPL*, pp. 100–101.

The authorship of the *purāṇaṭṭikās* (called *Līnatthapakāsinī*) is usually ascribed to Dhammapāla³ and that of the later *ṭikās* (called *Sāratthamañjūsā*) is ascribed to Sāriputta of Poḷonnaruva.⁴ Although according to some catalogues⁵ of Pāli manuscripts held in various libraries in Burma and Sri Lanka, both sets of *ṭikās* exist in manuscript form, only the *ṭikās* belonging to the single set (b) have been published and the remaining ones belonging to the two sets (a) seem to have been ignored.

This discussion of the *ṭikās* on the four *nikāyas* will be presented in two parts. In Part I, I will discuss printed editions and manuscripts of the *nikāya-ṭikās* — with emphasis on Burmese and Sinhala manuscripts which have not yet been explored. In addition, I will discuss the possibility of the existence of two sets of *nikāya-ṭikās* instead of just one, as is usually stated in works of modern Pāli scholarship. A special emphasis will be given to a recently discovered Burmese manuscript of the old *Aṅguttara-ṭikā*, Catutthā *Līnatthapakāsinī* (Mp-pt), which will be discussed in more detail and will provide a completely new perspective on the research concerning the *ṭikās* on the four *nikāyas*.

In Part II three parallel chapters (Ekanipāta-ṭikā III–V) from both *Aṅguttara-ṭikās* (Mp-pt and Mp-ṭ) will be compared and their major differences analysed in the light of the information about the *nikāya-ṭikās* given in *Saddhamma-s*. The comparison will further evidence my

³On the date(s) and works of Dhammapāla(s) see *HPL*, pp. 167–70; Buddhaddatta, 1957; *BhB*, pp. 63–68; Buddhaddatta 1960, pp. 54–55; Dhammaratana Thera, 1968, pp. 40–41; Sv-pt, pp. xli–lv; Bangchang, pp. xxiv–xxxix; Upās, pp. 28 foll.; Cousins, 1972, pp. 159–65; A. Pieris, 1978, pp. 61–77; *EncBuddh*, Vol. 4, fasc. 4, pp. 501–504; A.K. Warder, 1981, pp. 198–207; P. Jackson, 1990, p. 209–11.

⁴On Sāriputta of Poḷonnaruva, see Pecenko, 1997, pp. 159–79; *HPL*, pp. 172–73.

⁵I would like to mention two important catalogues: (1) *LPP* and (2) *Piṭ-sm* (1989), a very important Burmese bibliographic work which also refers to the manuscripts held in the National Library, Rangoon. Of course, these two catalogues do not list all the Pāli manuscripts held in Burma and Sri Lanka (cf. 2.2. below).

proposition (based on the information in *Saddhamma-s*, see Part I, 1.1.) that two sets of *nikāya-ṭikās* (*Līnatthapakāsinī* and *Sāratthamañjūsā*) were most probably compiled.

Part I: Bibliographical sources, manuscripts and printed editions

1. The *ṭikās* in Pāli bibliographical sources

1.1. *Saddhammasaṅgaha*

Saddhammasaṅgaha (*Saddhamma-s*), the oldest known Pāli bibliographical reference work, was compiled in the 14th century by Dhammakitti Mahāsāmi, who visited Ceylon and was a pupil of Dhammakitti.⁶ After his visit to Ceylon he “returned to his own country, reached the city of Yodaya [Ayodaya] and while staying in a great residence called Laṅkārama built by the king named Paramarāja he wrote *Saddhammasaṅgaha*”.⁷ From the colophon to *Saddhamma-s* it seems likely that Dhammakitti Mahāsāmi was a Thai who wrote *Saddhamma-s* in the ancient Siamese kingdom Ayudhyā (Ayuthaya)⁸

⁶*Saddhamma-s* 90, 3–8. According to K.R. Norman, Dhammakitti was “probably one of the *saṅgharājas* who lived towards the end of the fourteenth century” (*PL*, p. 180). Godakumbura mentions that Dhammakitti Mahāsāmi “received his ordination under the Dhammakīrti’s of Gaḍalādeniya” (1980, pp. xxxi–xxxii). See also *PLC*, p. 245; H. Bechert, 1966, p. 265; W.M. Sirisena, 1978, pp. 100–102; K.L. Hazra, 1986, pp. 69–71; *HPL*, p. 3.

Although *Saddhamma-s* is taken here as the oldest bibliographical work, a much earlier list of various Pāli texts from an inscription dated 1223 CE has been recently discussed by U Than Tun, 1998, pp. 37–55. Although the *ṭikās* on the four *nikāyas* are also listed in the inscription, it is not clear to which set — *Līnatthapakāsinī* or *Sāratthamañjūsā* or both — they belonged (see Than Tun, 1998, p. 50).

⁷*Saddhamma-s* 90.10–14: *punāgato sakaṃ desaṃ sampatto ’Yodayaṃ [= sampatto Ayodayaṃ] puraṃ, Paramarājābhīdhanena mahārājena kārīte, Laṅkāramamahāvāse vasatā santavuttinā, Dhammakittiyorūsamīnā ... racitaṃ idaṃ Saddhammasaṅgahan nāma sabbaso pariniṭṭhitaṃ*.

⁸This was first suggested by G. Coedès, 1915, p. 43. C.E. Godakumbura mentions the author of *Saddhamma-s* first as a “Siamese monk who wrote at Gaḍalādeniya in Ceylon during the 14th century A.D.” (1980, p. xxvii, n. 1) and a few pages later as a “*thera* from India who also bore the name

during the rule of king Paramarāja I (Borommoracha I, 1370–88).⁹ Paramarāja I was “a contemporary of the [author’s teacher] Dhammakitti who lived during the reign of [the Sinhala king] Bhuvanaikabāhu V (1372–1408)”.¹⁰ It is also known that the Buddhism practised in Ayudhyā at that time was the Theravāda of the Sinhala tradition.¹¹

In Saddhamma-s two sets of *ṭīkā*s on the four *nikāyas* are mentioned: Līnatthapakāsinī and Sāratthamañjūsā. Līnatthapakāsinī was written by the *porāṇas*¹² and was a subcommentary (*atthavaṇṇanā*) on the *atthakathās* of the entire *tipiṭaka*.¹³ The second set of *ṭīkā*s on the first four *nikāyas* was called Sāratthamañjūsā and was compiled — as a part of the “new” compilation of *ṭīkā*s on the entire canon — during the reign of Parakkamabāhu I (1153–86) by the convocation of “elders” (*therā bhikkhū*)¹⁴ presided over by Diṃbulāgala Mahākassapattthera,

Dhammakitti” (p. xxxii). See also Buddhaddatta, 1962, pp. 383–86.

⁹Wyatt, 1984, p. 312.

¹⁰Sirisena, pp. 101–102. According to Cœdès, 1915, p. 43, “Il est impossible de fixer la date à laquelle ce texte fut compilé, ce nom de Paramarāja ayant été porté par plusieurs souverains d’Ayuthya.”

¹¹*EncBuddh*, Vol. 2, fasc. 3, p. 474; Wyatt, pp. 61–98; Hazra, 1982, pp. 152–53.

¹²On *porāṇas* see Adikaram, *EHBC*, pp. 16–18; F. Lottermoser, 1982, pp. 209–13.

¹³Saddhamma-s 58.28–29: *piṭakattayaṭṭhakathāya līnatthappakāsanattham atthavaṇṇanam purāṇehi katam*. Although in this reference the *ṭīkā*s on the first four *nikāyas* are not listed explicitly, it seems probable that they were called Līnatthappakāsinī. H. Saddhatissa (“Introduction” in Upās, p. 47, n. 154) explains: “The *Līnatthavaṇṇanā* is also called *Līnatthappakāsinī* ... The *Saddhammasaṅgaha* has freely used the word *atthavaṇṇanā* for *ṭīkā* and further amplified it as the *Atthavaṇṇanā* for the purpose of elucidating the hidden meanings (*Līnatthappakāsanattham atthavaṇṇanam*)”. Cf. the title of Sv-ṭī, ed. by Lily de Silva: *Dīghanikāyaṭṭhakathāṭṭīkā Līnatthavaṇṇanā*.

¹⁴Cf. Saddhamma-s 59.14–18: *atha kho therā bhikkhū ... atthavaṇṇanam ṭhapesum*; 62.13: *piṭakattayaṭṭhikā ca ṭīkācariyehi bhāsītā* [v. 7].

The date of the assembly “is tentatively fixed at A.D. 1165” (Panditha, 1973, p. 137). See also Mhv LXXII 2 foll.; LXXVIII 1–30; W. Geiger, “Introduction” in *Mhv Trsl.*, pp. 28–29; Geiger 1956, § 31 (literature), n. 4.

who was the first *saṅgharāja* in Ceylon and the most senior monk from Udumbaragīrivihāra.¹⁵ The entire compilation was accomplished within one year.¹⁶

While the individual *ṭīkā*s of the first set are not explicitly mentioned, Saddhamma-s lists the four *ṭīkā*s of the second set as follows:

tadanantaram suttantapiṭake Dīghanikāyaṭṭhakathāya Sumaṅgalavilāsinīyā atthavaṇṇanam ārabhitvā mūlabhāsāya Māgadhikāya niruttiyā paṭhama-Sāratthamañjūsā nāma atthavaṇṇanam ṭhapesum. tathā Majjhimanikāyaṭṭhakathāya Papañcasūdanīyā ... dutiya-Sāratthamañjūsā nāma atthavaṇṇanam ṭhapesum. tathā Saṃyuttanikāyaṭṭhakathāya Sāratthapakāsanīyā ... tatiya-Sāratthamañjūsā nāma atthavaṇṇanam ṭhapesum. tathā Aṅguttaranikāyaṭṭhakathāya Manorathapūraṇīyā ... catuttha-Sāratthamañjūsā nāma atthavaṇṇanam ṭhapesum.¹⁷

Saddhamma-s explains that the second set of *ṭīkā*s (Sāratthamañjūsā) was written because the existing set (Līnatthapakāsinī) “did not serve the purpose of bhikkhus residing in different countries”,¹⁸ the reason being that many *gaṇṭhipadas* (explanatory works which dealt with difficult expressions and passages) that belonged to the old set were written in the Sinhala language and what was written in Māgadhī had

¹⁵Saddhamma-s 59, 7: *Mahākassapatttherapamukham bhikkhusaṅgham*; on Mahākassapattthera of Udumbaragīrivihāra; see also P. Pecenko, “Notes” in Mp-ṭī E°, Vol. I, pp. 106–107, n. 1.5; *PLC*, pp. 176–77, 192–94; *DPPN* s.v. Mahā Kassapa 2.; Buddhaddatta, 1960, pp. 75–77; H. Bechert, 1966, Vol. I, p. 265.

¹⁶Saddhamma-s 60.25–27: *ayaṃ piṭakaṭṭhakathāya atthavaṇṇanā ekasamvaccaren’ eva niṭṭhita*.

¹⁷Saddhamma-s 59.23–35; cf. Saddhamma-s 61.21–23: *piṭakattayavaṇṇanā ca līnatthassa pakāsanā, Sāratthadīpanī nāma Sāratthamañjūsā pi ca* (v. 18), *Paramatthappakāsani mahātherehi bhāsītā, sattānam sabbabhāsānam sā ahoṣi hitāvahā* (v. 19).

¹⁸Saddhamma-s 58.30–31: *taṃ sabbaṃ desantarāvāsīnam bhikkhūnam attham na sādheti*; translation by Law, 1941, p. 84. Cf. Saddhamma-s 61.9–10: *piṭakaṭṭhakathāyāham līnatthassa pakāsanam, na taṃ sabbattha bhikkhūnam attham sādheti sabbaso* (v. 12); also O.v. Hinüber, *HPL*, pp. 172–73, § 374: “... older works no longer served the purpose of the monks in the twelfth century.”

been mixed and confused with (Pāli) translations (*bhāsantara*) of the *Gaṇṭhipadas*.¹⁹ The Līnatthapakāsinī set was nevertheless used as a basis for the new “complete and clear *atthavaṇṇanā*”,²⁰ the mistakes (“versions, translations” — *bhāsantara*) in the old *ṭīkā*s were removed, but their essence was kept in its entirety.²¹

¹⁹Saddhamma-s 58,31–59,2 : *kattha ci anekesu gaṇṭhipadesu Sīhalabhāsāya niruttiyā likhitaṇ ca kattha ci mūlabhāsāya Māgadhikāya bhāsantarena sammissaṇ ākulaṇ ca katvā likhitaṇ ca*. Law’s translation, 1941, p. 84 : “Some were written in many terse expressions [*gaṇṭhipada*] according to the grammar of the Sinhala language, some were written in the dialect of Magadha, which is the basic language, but they have been confused and twisted by translation”; cf. O.v. Hinüber, *HPL*, p. 173, § 374 : “Particularly the *Gaṇṭhipadas* written in Sinhalese are difficult to understand (Sp-ṭ [B^e 1960] I 2,5–8) and [were] therefore summarized in Pāli.” On *gaṇṭhipadas*, see Lily de Silva, “General Introduction” in Sv-pt, pp. xxxii–xxxviii; O.v. Hinüber, *HPL*, pp. 170–71, §§ 367–71.

See also Saddhamma-s 61, 9–20 where the state of the Līnatthapakāsinī set is described in more detail. These two passages from Saddhamma-s (14th century), especially Saddhamma-s 61,9–20, are most probably based on a very similar passage from Sp-ṭ B^e 1960 I 2,5–16 ascribed to Sāriputta of Polonnaruva, who lived about two centuries earlier — at the time of the compilation of the Sāratthamañjūsā set.

²⁰Saddhamma-s 59,2–3 : *mayam bhāsantaram apānetvā paripuṇṇam anākulam atthavaṇṇanam kareyyamā ti*.

²¹Saddhamma-s 61,19–20 = Sp-ṭ B^e 1960 I 2,15–16 : *bhāsantaram tato hitvā saram ādāya sabbaso l anākulam karissāmi paripuṇṇavinicchayam*. The introductory passages in the existing printed editions of Sv-pt E^e, Ps-pt B^e 1961, Spk-pt B^e 1961, and in the recently discovered manuscript of Mp-pt (see Part I, 2.2 and Part II below), which all belong to the old Līnatthapakāsinī set, are, with the exception of minor orthographic differences, practically identical. The introduction in Mp-ṭ E^e 1996, which is the fourth (*catutthā*) *ṭīkā* of the later Sāratthamañjūsā set, is considerably different from Sv-pt E^e, Ps-pt B^e 1961, Spk-pt B^e 1961, and the text in the manuscript of Mp-pt, and is much closer to Sp-ṭ B^e 1960 and Sv-pt B^e 1961. See P. Pecenko, “Table of Parallel Passages” in Mp-ṭ I; also H. Saddhatissa, “Introduction” in Upās, p. 47, n. 154. For a detailed textual comparison of three parallel chapters from Mp-pt and Mp-ṭ, see Part II below.

1.2. The Pagan inscription

The second important source of information about the *ṭīkā*s on the four *nikāyas* is the Pagan inscription of 1442 (804 BE) inscribed in the beginning of the rule of Narapati (1442–68),²² less than three centuries after Parakkamabāhu I (1153–86). The inscription gives a list of 299 manuscripts,²³ amongst which the *ṭīkā*s on the four *nikāyas* are also mentioned.

The titles of the *ṭīkā*s given in this inscription are very similar to the titles given in *Piṭ-sm* (1989) (see 1.6 below),²⁴ which in turn are also very similar to the titles of the Chatṭhasaṅgāyana editions of these *ṭīkā*s. The *ṭīkā*s on D, M and S are listed as follows:

the *ṭīkā* on D has three entries: *ṭīgā sīlakkhandhavā dīghanikāy* (no. 44), *ṭīgā mahāvā dīghanikāy* (no. 45) and *ṭīgā pādheyyavā dīghanikāy* (no. 46);²⁵

the *ṭīkā* on M also has three entries: *ṭīkā mūlapaṇṇāsa* (no. 53), *ṭīkā majjhimaṇṇāsa* (no. 54) and *ṭīgā upariṇṇāsa* (no. 55);²⁶

and the *ṭīkā* on S has two entries: *ṭīgā sagāthavā saṇyut* (no. 63) and *ṭīgā khandhavaggādi saṇyut* (no. 65).²⁷

²²Luce and Tin Htway, 1976, pp. 203–17; *PLB*, p. 41. Cf. also U Than Tun, 1998, pp. 37–55.

²³Catalogue in Luce and Tin Htway, 1976, pp. 218–48. The *ṭīkā*s in this article are quoted according to their numbers in the Catalogue with the same transliteration of their titles. Cf. *PLB*, pp. 102–109; Niharranjan Ray, 1946, pp. 193–95.

²⁴Also *Piṭakat-tō samuñh* or *Piṭakat sumḥ puṇ cā tamḥ*. I consulted the edition of 1989.

²⁵Cf. *Piṭ-sm* (1989) nos. 187: *Sut-sīlakkhan-ṭīkā hoñḥ*, 189: *Sut-mahāvā-ṭīkā*, 190: *Sut-pātheyya-ṭīkā*; Sv-pt B^e 1961 I: *Sīlakkhandhavagga-ṭīkā*, II: *Mahāvagga-ṭīkā*, III: *Pāthikavagga-ṭīkā*.

²⁶Cf. *Piṭ-sm* (1989) 191: *Mūlapaṇṇāsa-ṭīkā*, 192: *Majjhimaṇṇāsa-ṭīkā*, 193: *Upariṇṇāsa-ṭīkā*; Ps-pt B^e 1961 I–II: *Mūlapaṇṇāsa-ṭīkā*, III: *Majjhimaṇṇāsa-ṭīkā* and *Upariṇṇāsa-ṭīkā*.

²⁷Cf. *Piṭ-sm* (1989) nos. 194: *Sagāthāvaggasamṇyut-ṭīkā*, 195: *Nidānavaggasamṇyut-ṭīkā*, 196: *Khandhavaggasamṇyut-ṭīkā*, 197: *Saḷāyatanavaggasamṇyut-ṭīkā*, 198: *Mahāvaggasamṇyut-ṭīkā*; Spk-pt B^e 1961 I: *Sagāthavaggassa*

In the section on A (List 934b45) two different *ṭikās* are listed: *ṭīgā aṅguttuiw krī* [mahā] (no. 75),²⁸ which is translated by G. H. Luce and Tin Htway: “Greater Aṅguttara subcommentary” and further identified as Sāratthamañjūsā, and *ṭīgā aṅguttuiw ṇay* [culla] (no. 76),²⁹ which is translated: “Lesser Aṅguttara subcommentary”.

The names of the two sets of *ṭikās* are not mentioned in the inscription.

1.3. Gandhavaṃsa

Gandhavaṃsa (Gv), a much later work written by a Burmese *araññavāsīn* Nandapaññā³⁰ probably in the 17th century,³¹ lists both

atthavaṇṇanābhūtā Saṃyutta-ṭikā, II: *Nidāna-Khandha-Saḷāyatana-Mahāvaggānaṃ atthavaṇṇanābhūtā Saṃyutta-ṭikā*. If the sequence of vaggas of Spk-pt given in the inscription was the same as in *Piṭ-sm* (1989) and in the Chaṭṭhasaṅgāyana edition the second entry should read *ṭīgā nidānavāggādi saṇyut* and not *ṭīgā khandhavāggādi saṇyut*. On variant recensions of Spk and Spk-pt which have a different order of the five vaggas, see Tseng, 2001, pp. xxvi–xxviii.

²⁸The title written on the first folio of the MS of Mp-ṭ held in the British Library (Or 2089) is very similar: *ṭikā ekkaniṭṭā aṅguttra krī*. Cf. *Piṭ-sm* (1989) nos. 202–12: *Ekaṅguttara-ṭikā-sac*, *Dukaṅguttara-ṭikā-sac*, ... *Das'-aṅguttara-ṭikā-sac*, *Ekādasāṅguttara-ṭikā-sac*; Mp-ṭ B^e 1961 I–III: *Sāratthamañjūsā nāma Aṅguttara-ṭikā*. In Burmese *sac* means “new, revised”, *ṭikā-sac* therefore means the “new *ṭikā*”, i.e. Mp-ṭ, *Catutthā Sāratthamañjūsā*. In *Piṭ-sm* (1989) no. 202 it is also called *Mahāṭikā*. All the Burmese words and sentences from *Piṭ-sm* (1989) which I quote here were translated into English by Elisabeth Lawrence, Research School of Pacific and Asian Studies, Australian National University.

²⁹Cf. *Piṭ-sm* (1989) no. 199: *Ekaṅguttara-ṭikā-hoṇḥ*, 200: *Dukaṅguttara-ṭikā-hoṇḥ*, 201: *Tikaṅguttara-ṭikā-hoṇḥ*. *Hoṇḥ* in Burmese means “old, ancient”, *ṭikā-hoṇḥ* therefore means the “old *ṭikā*”, i.e. Mp-pt, *Catutthā Līnatthapakāsinī*.

³⁰Gv 80.5-6: *iti pāmojjatthāyāraññavāsīnā Nandapaññācariyena kato Cullagandhavaṃso*; Gv 79.26: *Haṃsāraṭṭhajāto Nandapañño ti visuto*. *Haṃsāraṭṭha* is the Pāli name for the kingdom of Pegu, the capital of which was *Haṃsavatī*. See *PLB*, p. 36.

³¹*PLB*, p. x. According to Oskar von Hinüber this is “a later systematic survey of unknown date” (*HPL*, p. 3). See also Winternitz, *HIL*, II, 176, n. 4; A.P.

Līnatthapakāsinī and Sāratthamañjūsā. The first one is mentioned as:

*Dīghanikāyāṭṭhakathādīnaṃ catunnaṃ aṭṭhakathānaṃ Līnatthapakāsinī nāma ṭikā*³²

and was, according to Gv, written independently by Dhammapāl'-ācariya.³³

Sāratthamañjūsā is mentioned only as *Aṅguttaraṭṭhakathāya Sāratthamañjūsā nāma ṭikā*,³⁴ a work written by Sāriputta.³⁵ Further on, this work of Sāriputta, which was written at the request of Parakkama-bāhu, king of Laṅkā, is also referred to as *Aṅguttar'-aṭṭhakathāya navā ṭikā gandho*.³⁶

According to Gv, the Līnatthapakāsinī set consisted of the *ṭikās* on all the four *nikāyas* and Sāratthamañjūsā was the name of the *ṭikā* on A only. To distinguish it from the older *ṭikā* on A (*Catutthā Līnatthapakāsinī*), Sāratthamañjūsā was also classified as a *navā ṭikā*. This confirms the information given in the Pagan inscription where these two *ṭikās* are mentioned as the “lesser” (*ṇay*) and the “greater” (*krī*) *ṭikā*.³⁷ The other three *ṭikās* of the Sāratthamañjūsā set (*Paṭhamā*, *Dutiyā*, and *Tatiyā* Sāratthamañjūsā) are — as in the Pagan inscription — not mentioned at all.

1.4. Sāsanavaṃsa

Sāsanavaṃsa (Sās), a work “written in Burma in 1861 by Paññā-

Buddhadatta, 1962, Vol. II, pp. 410–11; *PL*, pp. 180–81; Hazra, 1986, pp. 89–91.

³²Gv 60.11–12.

³³Gv 69.30–34: *Dīghanikāyāṭṭhakathādīnaṃ catunnaṃ aṭṭhakathānaṃ ṭikā-gandho ... attano matiyā Dhammapālācariyena katā*.

³⁴Gv 61.32–33.

³⁵Gv 61.30. Cf. H. Saddhatissa, “Introduction” in Upās, p. 47, n. 154.

³⁶Gv 71.10–14: *Sāratthadīpanī nāma ... Aṅguttaraṭṭhakathāya navā ṭikā gandho ti ime cattāro gandhā Parakkamabāhunāmena Laṅkāḍīpissarena raññā āyācitena Sāriputtācariyena katā*. Cf. *Piṭ-sm* (1989) no. 202 where the later *ṭikā* on Mp (Mp-ṭ) is mentioned as “new greater *ṭikā*” (*ṭikā sac krī*).

³⁷See notes 27–28 above.

sāmi, tutor of King Min-dōn who held the fifth council a few years later”,³⁸ does not give the names of the two sets of *ṭikās* (Līnatthapakāsinī and Sāratthamañjūsā); it simply states that the Dīghanikāy’-atthakathāya *ṭikā*, Majjhimanikāyāṭṭhakathāya *ṭikā*, and Saṃyuttanikāyāṭṭhakathāya *ṭikā* were written by Ācariya Dhammapāla Thera,³⁹ and the Aṅguttaranikāya-*ṭikā* was written by Sāriputta Thera at the request of King Parakkamabāhu.⁴⁰

The distinction between the two sets of *ṭikās* mentioned in Saddhamma-s, and in the case of A also in the Pagan inscription and Gv, is not made in Sās. The two authors are nevertheless clearly stated, and this indicates that in the year 1861, when Sās was compiled, the only known set of *ṭikās* on the four *nikāyas* consisted of two kinds of *ṭikās* — the older three on D, M, and S written by Dhammapāla, and the later one on A written by Sāriputta.

Sās also lists another much later *ṭikā* on D called Sādhujanavilāsinī (Sv-nt)⁴¹ written by the *saṅgharāja* Nāṇābhivaṃsa.⁴²

³⁸PL, pp. 181–82. King Min-dōn (1852–77), also called the “Convener of the Fifth Council”, held the council in Mandalay in 1868–71 (PLB, pp. 92–94). On Sās see also Buddhadatta, 1962, Vol. II, pp. 407–409; Lieberman, 1976, pp. 137–49; Hazra, 1986), pp. 91–94.

³⁹Sās N° 1961 31.10–12: *Visuddhimaggassa mahāṭikā, Dīghanikāyāṭṭhakathāya ṭikā, Majjhimanikāyāṭṭhakathāya ṭikā, Saṃyuttanikāyāṭṭhakathāya ṭikā sā ti imāyo ācariya-Dhammapālathero akāsi.*

⁴⁰Sās N° 1961 31.13–14: *Sāratthadīpaniṃ nāma ṭikaṃ, Aṅguttaranikāyaṭṭhikaṃ ca Parakkamabāhuraññā yācīto Sāriputtathero akāsi.*

⁴¹Sās N° 1961 124.7–8: *saṅgharājā hutvā Sādhujanavilāsinīṃ nāma Dīghanikāyaṭṭhikaṃ akāsi.* Cf. the title of Sv-nt B° 1961 I-II: *Sīlakkhandhavagg’-atthakathāya atthavaṇṇanābhūtā Nāṇābhivaṃsa-dhammasenāpatināmena mahātherena katā Sādhuvilāsinī nāma Sīlakkhandhavagga-abhinavaṭṭikā.*

⁴²Nāṇābhivaṃsa, also mentioned as Nāṇābhīsāsanadhajamahādharmarāja-guruthera or Nāṇābhivaṃsadhammasenāpatimahādharmarājādhirājagurū (Sās N° 1961 123.13–14, 25–26) was a *saṅgharāja* of Burma during the rule of King Bodōpayā (1782–1819) and also wrote, among several other works, Sādhu-(jana)-vilāsinī (Sv-nt) and Peṭakālaṃkāra, Netti-(nava)-mahāṭikā (Nettmht). See PLB, pp. 77–78; Buddhadatta, 1960, pp. 175–78; HPL, p. 176.

1.5. Sāsanavaṃsadīpa

Sāsanavaṃsadīpa (Sās-dīp) is a work “comparable” to Sās, but “devoted to the authors and books of Ceylon”.⁴³ It was completed in 1879 by ācariya Vimalasāra *thera*, published in 1880 in Colombo⁴⁴ and covers “the history of Buddhism in Ceylon down to the time of the introduction of the Burmese *upasampadā* in A.D. 1802”.⁴⁵ The information about the *ṭikās* on the four *nikāyas* in Sās-dīp is the same as in Sās. The names of the two sets of *ṭikās* (Līnatthapakāsinī and Sāratthamañjūsā) given in Saddhamma-s and Gv are not mentioned at all. Only one set of *ṭikās* is listed and it does not have any special name; the *ṭikās* on D, M, and S are ascribed to Dhammapāla,⁴⁶ and a *ṭikā* on A is ascribed to Sāriputta.⁴⁷

Nāṇābhivaṃsa, who wrote Sādhujanavilāsinī, Sīlakkhandhavagga-abhinavaṭṭikā (Sv-nt), is mentioned as the author of “several books

⁴³PL, p. 182. Although most of the authors and books mentioned in Sās-dīp are from Ceylon, there are nevertheless also quite a few references to authors from India and Burma, e.g.: Aggavaṃsa (v. 1238), Buddhappiya (v. 1239), Dāṭhānāga (v. 1241), Coḷiyācariya Sāriputtathera (v. 1244), Chappaṭa (v. 1247), Nāṇābhivaṃsa (v. 1215), etc. See also the Contents, *Vijānāpanaṃ* and *Sūcīpattaṃ* (pp. i–vii) in Sās-dīp; PLC, p. 311; Buddhadatta, 1962, Vol. II, pp. 409–10.

⁴⁴The book has two title pages: the first one in Sinhala letters and the second in Roman letters. The Sinhala title page reads: *Sakyamunivasse 2423 [1879 CE], Sāsanavaṃsadīpo, ācariya-Vimalasārattherapādena viracito, tassānumatiyā Balanāsara Vīrasīhāmacceṇa c’ eva tadaññehi ca budhikehi janehi Koḷambaṭhānīyasmiṃ Satthāloka yantasālāyaṃ muddāpito, Saugate saṃvacchare 2424 [1880 CE];* the second title page reads: *The Sasanavansa dīpo or The History of the Buddhist Church in Pali verse, compiled from Buddhist Holy Scriptures, Commentaries, Histories, &c., &c. by Acariya Vimalasara Thera. A.B. 2423 (Colombo. Printed at the Satthaloka Press for Balatasara Virasinha Amacca and others, A.B. 2424.)*

⁴⁵PL, p. 182.

⁴⁶Sās-dīp, vv. 1231–32: ... *ṭikā Dīghāgamassa ca, Majjhimaṭṭhakathā-ṭikā Saṃyuttaṭṭhakathāya ca, ... Dhammapālena dhīmatā racitā therapādena suttantanayadassinā.*

⁴⁷Sās-dīp, vv. 1201–1203: *Aṅguttaranikāyaṭṭhakathā-ṭikā ... therena Sāriputtena katā.*

beginning with *Netti-ṭikā*".⁴⁸

1.6. *Piṭakat samuiṇḥ*

Piṭakat samuiṇḥ "was composed in 1888 by Maṇḥ-krīḥ Mahā-sirijeyasū, alias Ūḥ Yam, Ūḥ Yam, or Ūḥ Ran, who had been the royal librarian of the last Burmese king", and "represents an attempt to collect whatever information was available in Burma at that time on literary works in Pāli and Burmese and on their authors."⁴⁹ *Piṭ-sm* (1989) is "the largest and the best work of its kind"; the author "lists 2047 titles, and he provides additional knowledge on most of the works listed."⁵⁰

Piṭ-sm (1989) lists the same *ṭikās* on the four *nikāyas* as the Pagan inscription and Gv and, as already mentioned, the titles of the *ṭikās* given in all three sources are very similar.⁵¹ The names of the two sets, Līnatthapakāsinī and Sāratthamañjūsā, and the two authors, Dhammapāla and Sāriputta, are mentioned as in Gv. The reference numbers of all the *ṭikās* on the four *nikāyas* listed in *Piṭ-sm* (1989)⁵² are marked with asterisks, and according to this edition of *Piṭ-sm* that means the manuscripts of all these *ṭikās* are held in the National Library, Rangoon.

The Līnatthapakāsinī-*ṭikās* on D, M, and S, written by Dhammapāla, are listed as follows:

the Līnatthapakāsinī on D is listed under three entries: *Sut-*

⁴⁸Sās-dīp, v. 1215: *Ñāṇābhivaṃsadhammādisenāpatiyatissaro, Nettiṭikādayo neke gandhe viracayī sudhī*.

⁴⁹Bechert 1979, p. xiii. The last Burmese king was Thibaw (1878–85), who was the successor of king Min-dōn (1852–77). See Bechert, 1966, Vol. II, pp. 6–7; also *HPL*, p. 3.

⁵⁰Bechert 1979, p. xiii. In the edition of *Piṭ-sm* (1989) that I consulted, it is also mentioned that the reference numbers of the texts are marked with asterisks if manuscripts of them are held in the National Library (previously Bernard Free Library), Rangoon (*Piṭ-sm* (1989), p. 111, n. *) — "so that the *Piṭakat samuiṇḥ* represents a rather complete catalogue of the Burmese National Library too" (Bechert 1979, p. xxxiv). Cf. also Thaw Kaung, 1998, pp. 403–14.

⁵¹See notes 24–28 above.

⁵²*Piṭ-sm* (1989) nos. 187–212.

sīlakkhan-ṭikā hoṇḥ, *Sut-mahāvā-ṭikā* and *Sut-pātheyya-ṭikā*;⁵³

the Līnatthapakāsinī on M is also listed under three entries: *Mūla-panṇāsa-ṭikā*, *Majjhimaṇṇāsa-ṭikā* and *Uparipaṇṇāsa-ṭikā*;⁵⁴

the Līnatthapakāsinī on S has five entries: *Sagāthavagga-saṃyut-ṭikā*, *Nidānavagga-saṃyut-ṭikā*, *Khandhavagga-saṃyut-ṭikā*, *Salāyatanavagga-saṃyut-ṭikā* and *Mahāvaggasaṃyut-ṭikā*.⁵⁵

Piṭ-sm (1989) lists two *ṭikās* on A: a *ṭikā* written by Dhammapāla and a *ṭikā* written by Sāriputta. The first *ṭikā* is listed as incomplete and has three entries: *Ekaṅguttara-ṭikā-hoṇḥ*, *Dukaṅguttara-ṭikā-hoṇḥ* and *Tikaṅguttara-ṭikā-hoṇḥ*. Although it is called the "old" (*hoṇḥ*) *ṭikā* the common name Līnatthapakāsinī is not mentioned at all.⁵⁶ According to *Piṭ-sm* (1989) no. 199, "the remaining eight manuscripts of the old *ṭikā*, i.e. the *ṭikā* on Catukaṅguttara, Pañcaṅguttara, ... Ekādaṅguttara, cannot be found anywhere in Burma."⁵⁷

The second *ṭikā* on A is mentioned as a "new, revised" *ṭikā* (*sac*) and it has the following eleven entries:⁵⁸ *Ekaṅguttara-ṭikā-sac*, *Duk'-aṅguttara-ṭikā-sac*, *Tikaṅguttara-ṭikā-sac*, ... *Dasāṅguttara-ṭikā-sac*, *Ekādaṅguttara-ṭikā-sac*. The entry under *Piṭ-sm* (1989) no. 202 gives

⁵³*Piṭ-sm* (1989) nos. 187, 189–90. *Sīlakkhandhavagga-ṭikā* is listed as the "old" (*hoṇḥ*) *ṭikā*, i.e. Sv-pt, *Paṭhamā Līnatthapakāsinī*, to distinguish it not from Sv-t, *Paṭhamā Sāratthamañjūsā*, but from *Sādhujanavilāsinīṭikā* (Sv-nt) which is in *Piṭ-sm* (1989) no. 188 listed as the "new" (*sac*) *ṭikā*.

⁵⁴*Piṭ-sm* (1989) nos. 191–93.

⁵⁵*Piṭ-sm* (1989) nos. 194–98.

⁵⁶*Piṭ-sm* (1989) nos. 199–201.

⁵⁷Translated by Elisabeth Lawrence. *Piṭ-sm* (1989) no. 199 reads: *ekaṅguttara ṭikā-hoṇḥ — mhā | sī-huiḥ-kvyanḥ anurādha-mruḥ anok badarati-ttha-kyonḥ-ne rhaṇ-dhammapāla-pru-saññ || thui-ṭikā hoṇḥ-kāḥ ekaṅguttara | duk'-aṅguttara | tikaṅguttara 3-kyamḥ-sā aphvaṇ ṭikā-hoṇḥ rhi-saññ || kyan-catukaṅguttara | pañcaṅguttara | chakkaṅguttara | sattaṅguttara | aṭṭh'-aṅguttara | navaṅguttara | dasaṅguttara | ekādaṅguttara-tuiṇ aphvaṇ ṭikā-hoṇḥ 8-coṇ-kāḥ ya-khu-mran-mā-tuiṇḥ-nuiṇ-ṇaṃ-tvaṇ-ma-rhi-hu mhat-le ||* (word division as in *Piṭ-sm* (1989)).

⁵⁸*Piṭ-sm* (1989) nos. 202–12.

some additional information about this *ṭikā*:

It was obtained by King Narapati of Pagan from Tamba[paṇṇi]dīpa in Jambudīpa and was written during the reign of King Sirimahā-parakkamabāhu by a monk who was an expert in *dhmma* and had three names: Sāriputta, Sāritanuja, and Mahāsāmi. This new greater *ṭikā* (*ṭikā sac krī*) has eleven manuscripts/bundles, and it is called Sāratthamañjūsā and also Mahāṭikā.⁵⁹

Although *Piṭ-sm* (1989) gives essentially the same information about the *ṭikās* on the four *nikāyas* as the Pagan inscription and Gv, it is interesting to note that the old *ṭikā* on A written by Dhammapāla is not mentioned as a part of the Līnatthapakāsini set. *Piṭ-sm* (1989) also does not list any of the first three *ṭikās* of the Sāratthamañjūsā set (Sv-ṭ, Ps-ṭ, Spk-ṭ).

1.7. Critical Pāli Dictionary

The last bibliographical source I would like to cite is *A Critical Pāli Dictionary* (CPD), Epilegomena to Vol. I, pp. 40*–41*, which was published in 1948. Essentially it is very similar to the earliest bibliographical work, Saddhamma-s, because both sources mention two complete sets of *ṭikās*, Līnatthapakāsini and Sāratthamañjūsā. According to CPD the first set was written by Dhammapāla, and the second one by Sāriputta of Poḷonnaruva. The *ṭikās* of the Līnatthapakāsini set are also called *purāṇaṭikās* (pt), while the *ṭikās* of the Sāratthamañjūsā set are called just *ṭikās* (ṭ). Sādhujanavilāsini, a later *ṭikā* written by Ñāṇābhivamsa, is called *navāṭikā* (nt). For the first three *ṭikās* of the older set (Sv-pt, Ps-pt, Spk-pt), for the fourth *ṭikā* of the later set (Mp-ṭ), and for the new *ṭikā* on D (Sv-nt) some references are given to existing

⁵⁹Translated by Elisabeth Lawrence. *Piṭ-sm* (1989) no. 202 reads: *ek'-aṅguttara-ṭikā-sac mhā | jambūdīp-kvyanḥ-tambadīpa-tuinh pugaṃ praññ narapaticaññ-sū-mañḥ-nhañ-apruñ-sī-hui-kvyanḥ-siri-mahāparakkama-bāhu-mañḥ lak-thak rhañ-sāriputtarā | rhañ-sāritanuja | rhañ-mahāsāmi-pāsāda 3-maññ raso mather-pru-saññ | thui-rhañ-sāriputtarā-kāḥ buddha-dāsa-mañḥ sāḥ-tō-taññḥ || aṅguttaranikāy 11-kyamḥ ṭikā-sac-krī-kui-laññḥ sāraththamañjūsā-ṭikā amaññ-mhaññ saññ | mahāṭikā-laññḥ-khō-saññ ||* (word division as in *Piṭ-sm* (1989)).

published editions or manuscripts.⁶⁰ For the first three *ṭikās* of the later set (Sv-ṭ, Ps-ṭ, Spk-ṭ)⁶¹ no manuscripts or editions are mentioned, and the fourth *ṭikā* of the older set (Mp-pt) is referred to *Piṭ-sm* (1989) nos. 199–201.⁶² This indicates that although in CPD both sets of *ṭikās* are listed, only four *ṭikās* were actually available to the editor of CPD: the first three of the Līnatthapakāsini set and the fourth of the Sāratthamañjūsā set.

The above discussion of the bibliographical references can be presented as shown in Table 1 overleaf:

⁶⁰The following sources are given: for Sv-pt, B^e 1924 I–III (2.1,11); for Ps-pt and Spk-pt, the transcripts (1934) from Burmese manuscripts of the National Library (former Bernard Free Library), Rangoon (2.2,11; 2.3,11; cf. *Piṭ-sm* (1989) nos. 191–98); for Mp-ṭ, B^e 1910 I–II (2.4,12); for Sv-nt, B^e 1913–23 I–II (2.1,13). CPD, Vol. III, p. iv, mentions also Sv-ṭ as “*Sīlakkandhavagga-ṭikā* by Dhammapāla, B^e, Vol. I–II, (*Buddhasāsanamiti*), Rangoon, 1961”, which is a mistake; this could be either Sv-pt B^e 1961 I by Dhammapāla, or Sv-nt B^e 1961 I–II by Ñāṇābhivamsa. Other editions and manuscripts of these *ṭikās* will be discussed below.

⁶¹CPD, nos. 2.1,12; 2.2,12; 2.3,12. The manuscripts of these *ṭikās* listed in LPP will be discussed below.

⁶²CPD, no. 2.4,11.

Table I: The *ṭikās* on the four *nikāyas* in bibliographical works

| Source | D/Sv | M/Ps | S/Spk | A/Mp | Authorship |
|--|-------------------------|--------------------|--------------------|--------------------|---|
| 1.1. Sad-s ⁶³ (14th cent.) | pt* ⁶⁴ ‡* | pt* ‡* | pt* ‡* | pt* ‡* | porāṇas theras |
| 1.2. Pagan (1442) | (p)‡ _____ | (p)‡ _____ | (p)‡ _____ | pt ‡ | _____ |
| 1.3. Gv (17th cent.) | pt* _____ | pt* _____ | pt* _____ | pt* (n)‡* | Dhammapāla Sāriputta |
| 1.4. Sās (1861) | (p)‡ _____ | (p)‡ _____ | (p)‡ _____ | _____ | Dhammapāla Sāriputta Ñāṇābhivamsa |
| 1.5. Sās-dīp (1880) | (p)‡ _____ | (p)‡ _____ | (p)‡ _____ | _____ | Dhammapāla Sāriputta Ñāṇābhivamsa |
| 1.6. <i>Piṭ-sm</i> (1989) (1888) | (p)‡* _____ | (p)‡* _____ | (p)‡* _____ | pt ‡* | Dhammapāla Sāriputta Ñāṇābhivamsa |
| 1.7. <i>CPD</i> (1948) | pt* ‡* nt | pt* ‡* _____ | pt* ‡* _____ | pt* ‡* _____ | Dhammapāla Sāriputta Ñāṇābhivamsa |

2. Manuscripts and editions of the *ṭikās* on the four *nikāyas*

The bibliographical sources in Table I can be divided into three groups: works which mention only one set of *nikāya-ṭikās* (i.e. Sv-pt, Ps-pt, Spk-pt, Mp-‡, see 1.4, 1.5), works which list an additional *Aṅguttaraṭṭikā* (i.e. Mp-pt, see 1.2, 1.3, 1.6), and works which list two complete sets of *nikāya-ṭikās* (the old set, Sv-pt, Ps-pt, Spk-pt, Mp-pt, and the later set, Sv-‡, Ps-‡, Spk-‡, Mp-‡, see 1.1, 1.7). Here I would like to discuss manuscripts and printed editions of the *nikāya-ṭikās* belonging to both sets.

⁶³Sad-s = Saddhamma-s.

⁶⁴The *ṭikās* listed as Līnatthapakāsinī (pt) or Sāratthamañjūsā (‡) are marked with *.

2.1. One set of *ṭikās* on the four *nikāyas*

Sās and Sās-dīp mention only one set of *ṭikās*,⁶⁵ consisting of the three “older” *ṭikās* (Sv-pt, Ps-pt, Spk-pt) ascribed to Dhammapāla and the fourth “later” *ṭikā* (Mp-‡) ascribed to Sāriputta. There is no distinction between Līnatthapakāsinī and Sāratthamañjūsā; all are just called *ṭikās*. Besides the Chaṭṭhasaṅgāyana editions⁶⁶ there exist several other editions⁶⁷ and manuscripts of these *ṭikās*.⁶⁸ Because these are the only

⁶⁵Sv-nt, compiled by Ñāṇābhivamsa, will not be discussed from here onwards because it is a much later work. There exists a Chaṭṭhasaṅgāyana ed.: Sv-nt B^c 1961 I-II; *CPD*, Epilegomena to Vol. I, p. 40*, mentions also Sv-nt B^c 1913-23 I-II (2.1.13). The Chaṭṭhasaṅgāyana edition of this *ṭikā* is available also on *CS CD-ROM*.

⁶⁶Sv-pt B^c 1961 I-III; Ps-pt B^c 1961 I-III; Spk-pt B^c 1961 I-II; Mp-‡ B^c 1961 I-III. The Chaṭṭhasaṅgāyana editions of these *ṭikās* were reprinted by the Vipassana Research Institute, Igatpuri, India (Sv-pt N^e 1993 I-III; Ps-pt N^e 1995 I-IV; Spk-pt N^e 1994 I-III; Mp-‡ N^e 1996 I-III), and are available also on *CS CD-ROM*.

⁶⁷Sv-pt: E^c 1970 I-III, ed. by Lily de Silva; B^c 1904-1906 I-III, ed. by U Hpye; B^c 1912 I-III, ed. by Hsaya Tin of Nanmadaw; B^c 1915 I-III, ed. by Hsayas Kyī, Kyaw, Thein, and Hba Kyaw (all the Burmese editions are called Līnatthapakāsanā; see Raper and O’Keefe, 1983, p. 34); B^c 1924 I-III (see Warder, 1980, p. 529); C^e 1967, ed. by H. Kalyāṇasiri and H. Kalyāṇadhamma, Somavati Hēvāvītaraṇa Ṭikāganthamālā (Colombo: Anula Press).

Ps-pt (Bangchang, 1981), p. xi, mentions a very old Burmese edition published in 1853.

Spk-pt: Besides the Chaṭṭhasaṅgāyana edition (Spk-pt B^c 1961 I-II = N^e 1994 I-III) I am not aware of any other edition of Spk-pt.

Mp-‡: E^c I (1996), II (1998), III (1999); PTS edition by P. Pecenko, Vols. I-III contain *Eka-* and *Dukanipāta-ṭikā*; B^c 1910 I-II (see *CPD*, Epilegomena to Vol. I, p. 41*); C^e 1907 (see de Silva, 1910-12, p. 150); C^e 1930 (see *EncBuddh*, Vol. I, fasc. 4, p. 629, s.v. *Aṅguttara-ṇavaṭṭikā*). Mp-‡ C^e 1907 and 1930 contain only *Ekanipāta-ṭikā*. For a detailed description of C^e 1907, B^c 1910, and C^e 1930, see Pecenko, Introduction in Mp-‡ E^c (1996) I, pp. xxxvii-xlii.

⁶⁸MSS of Sv-pt are listed in: Lily de Silva, General Introduction in Sv-pt E^c, pp. xi-xii (7 C MSS; these MSS are listed in *LPP*); *LPP* I 39 (16 C MSS); Fausböhl, 1890-96, p. 28 (1 B MS); H. Braun et al., 1985, pp. 126-28 (1 B MS); Rhys Davids, 1882, p. 52 (1 C MS); *Piṭ-sm* (1989) nos. 187, 189-90 (1

ones printed these *ṭikās* are often considered to be the only existing *ṭikās* on the four *nikāyas*.⁶⁹

2.2. Two Aṅguttara-ṭikās

In the Pagan inscription, Gv, and *Piṭ-sm* (1989), an additional *ṭikā* — not mentioned in Sās and Sās-dīp — is added: the old *ṭikā* on A (Mp-pt), called Catutthā Līnatthapakāsinī.

According to one of the latest editions of *Piṭ-sm* (1989) (nos. 199–201) an incomplete manuscript of Mp-pt (containing the old *ṭikā* on the first three *nipātas*) is now held in the National Library, Rangoon.⁷⁰

During my stay in Burma in December 1999, I visited the National Library, Rangoon, and the Universities Central Library, Rangoon University Campus. In both libraries I searched for manuscripts of Manorathapūraṇī-purāṇaṭikā, Catutthā Līnatthapakāsinī (Mp-pt). In the

B MS).

MSS of Ps-pt are listed in: Bangchang, 1981, p. xi (1 K MS, 4 C MSS; these 4 C MSS are listed in *LPP*); *LPP*, vol. 1, p. 71 (8 C MSS), vol. 2, p. 53 (6 C MSS); Rhys Davids, 1882, p. 51 (1 C MS); Fausböll, 1890–96, pp. 28–29 (1 B MS); Rhys Davids, 1883, p. 147 (1 B MS); *Piṭ-sm* (1989) nos. 191–93 (1 B MS).

MSS of Spk-pt are listed in: *LPP*, vol. 1, p. 93 (1 B, 11 C MSS), vol. 2, p. 71 (7 C MSS); Silva, 1938, Vol. I, pp. 36–37 (1 C MS); *Piṭ-sm* (1989) nos. 194–98 (1 B MS).

MSS of Mp-t are listed in: *LPP*, Vol I, p. 2 (5 C MSS); Vol. II, p. 1 (7 C MSS); Vol. III, p. 164 (1 B MS from British Museum, Or 2089); de Silva, 1938, Vol. I, p. 37 (1 C MS); *Piṭ-sm* (1989) nos. 202–12 (1 B MS); Fragile Palm Leaves project, Thailand (4 B MSS; MS ID Nos. 906, 949, 983, 1645); National Library, Rangoon (3 B MSS; Acc. Nos. 800, 1846, 1937); Universities Central Library, University of Rangoon (2 B MSS; Acc. Nos. 7691, 9816/10095).

This list is, of course, not exhaustive; it is possible that more manuscripts of the above mentioned *ṭikās* can be found in Burma and perhaps also in Thailand.

⁶⁹See for example *HPL*, pp. 167, 173.

⁷⁰In May 1999, I met U Thaw Kaung, retired Chief Librarian of Universities Central Library, Rangoon, who confirmed that this manuscript could be held in the National Library, Rangoon. See also 1.6 and n. 50 above.

National Library, which was in the process of moving into a new building, I was not able to find any manuscript of Mp-pt, but in the Universities Central Library I found, with the generous help of U Thaw Kaung, a manuscript (Acc. No. 10095) which contained both Aṅguttara-ṭikās, Mp-pt and Mp-t, in one bundle. For a detailed description of this manuscript of Mp-pt — the only one known to me — see Part II, 1 below.

2.3. Two complete sets of *ṭikās* on the four *nikāyas*

Saddhamma-s and *CPD* mention two complete sets, Līnatthapakāsinī (Sv-pt, Ps-pt, Spk-pt, Mp-pt) and Sāratthamañjūsā (Sv-t, Ps-t, Spk-t, Mp-t). Here, three later *ṭikās* are added: a *ṭikā* on D (Sv-t) called Paṭhamā Sāratthamañjūsā, a *ṭikā* on M (Ps-t) called Dutiyā Sāratthamañjūsā and a *ṭikā* on S (Spk-t) called Tatiyā Sāratthamañjūsā.

I am not aware of any printed edition of these three later *ṭikās* (Sv-t, Ps-t, Spk-t); it is also interesting to note that they are not mentioned in the Burmese bibliographical works discussed above. Somadasa's catalogue *Laṅkāvē puskola pot nāmāvaliya* (*LPP*), on the other hand, lists quite a few manuscripts of Sv-t, Ps-t and Spk-t.⁷¹ Since the catalogue also clearly distinguishes the *purāṇaṭikās* (Līnatthapakāsinī) from the later *ṭikās* (*navaṭikā*, *dutiyāṭikā*) called Sāratthamañjūsā, it seems that Somadasa as well as the temple librarians who gave him information about the manuscripts held in their temples was clearly aware of the difference between these two sets of *ṭikās*. In *LPP* the manuscripts of Sv-t, Ps-t and Spk-t are listed as follows:

Sv-t: six manuscripts s.v. *Dīghanikāya-dutiyāṭikā*, *Paṭhama-Sāratthamañjūsā*:⁷²

1 C MS in Tapodhanārāma Purāṇa Mahāvihāraya, Kāṭapaḷaḷaḍa,

⁷¹See *LPP*, Vol. I, pp. 39, 71, 93. In 1995 I sent several letters to the temples in Sri Lanka listed in *LPP* and enquired about the *ṭikās* held in their libraries, but I received no reply.

⁷²*LPP*, Vol. 1, p. 39 (cf. below this entry s.v. *Dīghanikāyapaṭhama-(purāṇa)-ṭikā*, *Paṭhama-Līnatthapakāsinī*, *Līnatthapakāsanā*, *Līnatthavaṇṇanā* where 16 MSS of Sv-pt are listed).

Karadeniya, Vatugedara, Ambalaṃgoḍa (temple no. 348);

1 C MS in Śailabimbārāmaya, Doḍandūva (temple no. 365) ;

1 C MS in Sundarārāma Mahāvihāraya (Dhammānanda Pustakālaya), Ambalaṃgoḍa (temple no. 371);

1 C MS in Gaṅgārāma Mahāvihāraya, Padavtoṭa, Māhalla, Gālla (temple no. 381);

1 C MS in Subhadrārāma Vihāraya, Murutamurē, Hakmana (temple no. 487);

1 C MS in Kasāgal Rajamahāvihāraya, Uḍayāla, Hakuruvela (temple no. 717).

Ps-ṭ: eight manuscripts s.v. *Majjhimanikāya-navaṭṭikā*, *Dutiya-Sāratthamañjūsā*:⁷³

1 C MS in Tapassarārāmaya, Moraṭumulla, Moraṭuva (temple no. 64);⁷⁴

1 C MS in Saddharmākara Pirivena, Pinvatta, Pānaduraya (temple no. 153);

1 B MS⁷⁵ in Vanavāsa Rajamahāvihāraya (Paṇḍitaratna Pirivena), Yātrāmulla, Bentara, Bentoṭa (temple no. 326);

1 C MS in Tapodhanārāma Purāṇa Mahāvihāraya, Kāṭapaḷagoḍa, Karadeniya, Vatugedara, Ambalaṃgoḍa (temple no. 348);

⁷³LPP, Vol. I, p. 71 (cf. below this entry s.v. *Majjhimanikāya-purāṇaṭṭikā*, *Dutiya-Līnatthappakāsini*, *Līnatthappakāsini*, *Līnatthavaṇṇanā* where 7 MSS of Ps-pt are listed). W.A. de Silva mentions also a manuscript of *Majjhimanikāya-ṭṭikā*, *Papañcasūdanī-ṭṭikā*, *Dutiya-Sāratthamañjūsā* (i.e. Ps-t) held in the Library of the Colombo Museum; see de Silva, 1938, Vol. I, p. 36, MSS 108–109. However, the introductory passage quoted in the catalogue is identical with Ps-pt B^e 1961 I 1.5–12 which indicates that the manuscript is most probably Ps-pt and not Ps-t. See also Bangchang, 1981, p. xii.

⁷⁴There is also a MS of Ps-pt held in the same temple; see LPP, Vol. I, p. 71, s.v. *Majjhimanikāya-purāṇaṭṭikā*, *Dutiya-Līnatthappakāsini*, *Līnatthappakāsini*, *Līnatthavaṇṇanā*.

⁷⁵The Burmese manuscript listed here could indicate that in addition to Mp-t, the other three later *ṭṭikās* (*Sāratthamañjūsā* I–III) were also known in Burma. Cf. the discussion on the Pagan inscription, Gv, Sās and *Piṭ-sm* (1989) in 1.2, 1.3, 1.4, 1.6 above. Here further research about *nikāya-ṭṭikās* in Burma is needed.

1 C MS in Śailabimbārāmaya, Doḍandūva (temple no. 365) ;

1 C MS in Sirivaḍḍhanārāmaya, Dēvagoḍa, Mādampē, Ambalaṃgoḍa (temple no. 367);

1 C MS in Jinajōtikārāmaya, Mūdavela, Uḍukinda, Fort Mekḍonald (temple no. 807);

1 C MS in Sunandārāmaya (Sunandodaya Pirivena), Mādampē, Aṭakaḷanpanna (temple no. 860).

Spk-ṭ: two manuscripts:

1 C MS held in Yaṭagala Rajamahāvihāraya (Heṭṭhāvala Pirivena), Uṇavaṭṭuna (temple no. 435) is listed s.v. *Samyuttanikāya-navaṭṭikā*, *Tatiya-Sāratthamañjūsā*:⁷⁶

1 C MS in the same bundle with Spk-pt is mentioned s.v. *Samyuttanikāya-ṭṭikā*⁷⁷ and is held in Jinajōtikārāmaya, Mūdavela, Uḍukinda, Fort Mekḍonald (temple no. 807).

The above list of the manuscripts of Sv-ṭ, Ps-ṭ and Spk-ṭ held in the temple libraries in Sri Lanka indicates that the information given in Saddhamma-s could be correct.

The editions and manuscripts of the two sets of *ṭṭikās* discussed above can be presented as follows:

⁷⁶LPP, Vol. I, p. 93.

⁷⁷LPP, *ibid.* Under the temple entry no. 807, the following note is added: *mehi navaṭṭikā, purāṇaṭṭikā dekama miśravī āta*. This manuscript has also — as the Burmese MS of Mp-pt / Mp-t discussed in Part I, 2.2, and Part II — both *ṭṭikās* (Spk-pt and Spk-t) in one bundle.

In an email dated 23 May 2001, L.S. Cousins also informs me that Sister H. Vinita Tseng “on her visit to Taiwan last month ... obtained copies of some manuscripts (mostly Burmese) in a collection there. One was a *ṭṭikā* labelled *Sāratthamañjūsā*, apparently to Spk [that is, Spk-t].” This is a further indication that, as stated in n. 75 above, in addition to Mp-t, the other three later *ṭṭikās* (*Sāratthamañjūsā* I–III: Sv-t, Ps-t, Spk-t) were probably also known in Burma.

Table II : Manuscripts and printed editions of the *ṭikās* on the *four nikāyas*

| | Līnatthapakāsinī | Sāratthamañjūsā |
|-------|---|---|
| D/Sv | Sv-pt Eds.: B ^e 1904–1906, 1912, 1915, 1924, 1961; C ^e 1967; E ^e 1970; N ^e 1993 MSS: 3 B, 17 C | Sv-ṭ Ed. — MSS: 6 C |
| M/Ps | Ps-pt Eds.: B ^e 1853, 1961; N ^e 1995 MSS: 3 B, 15 C, 1 K | Ps-ṭ Ed. — MSS: 1 B, 7 C |
| S/Spk | Spk-pt Ed.: B ^e 1961, N ^e 1994 MSS: 2 B, 19 C | Spk-ṭ Ed. — MSS: 1 B (? n. 79), 2 C |
| A/Mp | Mp-pt Ed. — MSS: 1 B (see Part I, 2.2 above) 1 B (see n. 56 above) | Mp-ṭ Eds.: B ^e 1910, 1961; C ^e 1907, 1930; E ^e 1996; N ^e 1996 MSS: 11 B, 13 C |

Part II: Catutthā Līnatthapakāsinī and Catutthā Sāratthamañjūsā

1. Description of the Burmese manuscript of Mp-pt from Universities Central Library, Rangoon (Acc. No. 10095)

The titles on the cover of this manuscript read *Āṅguttuir-ṭikā-sac* / [*Āṅguttuir-ṭikā*]-*hoṇḥ*, the same titles as used in *Piṭ-sm* (1989) (nos. 199–201, 202–12) for describing the “old” (*hoṇḥ*) and the “new” (*sac*) *Āṅguttaraṭṭikā*. The manuscript has regular Burmese foliation on the right margin verso of each folio; each folio has eleven lines written in small round Burmese letters, and there are very few of the orthographic errors which are common in Burmese manuscripts. The manuscript has two parts:

(1) Folios *ka-ṭhai* (140 fol.) contain seven *nipāta-ṭikās* of Mp-ṭ; it begins with *Pañcakanipāta-ṭikā* and ends with *Ekādasanipātaṭṭikā*.⁷⁸ On the left margin verso of each folio is written *Āṅguttuir-ṭikā-sac pāṭh* (*du[tiya]*) and the last folio of this section (*ṭhai*) has the title: *Āṅguttara-mahāṭṭikā*, that is, Mp-ṭ. According to the colophon the manuscript was edited by Paññājotābhīdhaja⁷⁹ in 1219 BE (1857 CE) in Bākārā monastery in Mandalay and copied by an unknown scribe in 1254 BE (1892 CE).

(2) Folios *ṭho-po* (108 fol.) contain the “old” *Āṅguttara-ṭikā* (*Āṅguttuirṭikā-hoṇḥ*), that is, Manorathapūraṇī-purāṇaṭṭikā, Catutthā Līnatthapakāsinī (Mp-pt). On the left margin verso of each folio is written *Āṅguttuir-ṭikā-hoṇḥ pāṭh*. This is the first manuscript of Mp-pt that is known to me;⁸⁰ I am also not aware of any printed edition of the

⁷⁸The first four *nipāta-ṭikās* of Mp-ṭ, *Ekanipāta-ṭikā*–*Catukkanipāta-ṭikā*, are in another manuscript held in the same library (Acc. No. 9816).

⁷⁹On Paññājotābhīdhaja, see Primoz Pecenko, “Introduction” in Mp-ṭ I, pp. xxxix–xl.

⁸⁰According to U Nyunt Maung, Manuscript Consultant, Universities Historical Research Centre, Rangoon, it is possible that more MSS of Mp-pt are held in the temple libraries in Burma. But because of the extensive use of the later *ṭikā* (Mp-ṭ), which replaced the older one, these manuscripts were probably not used much. In a letter dated 10 October 1995, Prof. U Ko Lay informs me that “the *bhikkhu* teachers of advanced *Piṭakas* at the [Buddhist] University are not sure whether the old *ṭikās* of *Āṅguttara* [Mp-pt] are still extant at all. ... [T]eachers in various monasteries have ... always used the new *ṭikā*, the *Sāratthamañjūsā* of *Sāriputta* [Mp-ṭ], also called *Mahāṭṭikā*, because ... the expositions therein are, according to them, much better and preferable. The old *Āṅguttara-ṭikās* appear to be out of use in Myanmar monasteries for a long time ... for two reasons: only three *ṭikās* have been listed in their libraries [cf. *Piṭ-sm* (1989) 199–201]; the remaining eight were never existent in Myanmar and ... [even] the first three are not too well known amongst present day *bhikkhu* scholars. For the same reasons, the Sixth Council completely ignored the old *Āṅguttara-ṭikās* and recited only the new *ṭikās* [cf. *Piṭ-sm* (1989) nos. 202–12], the complete set of which was also published [i.e. Mp-ṭ B^e 1961].”

The situation in Sri Lanka and Thailand seems to be quite different. In an email dated 22 November 1999, L.S. Cousins writes, “I am not at all clear as to the *Āṅguttara-ṭikā* ascribed to Dhammapāla (Mp-pt). I could not find any

“old” *Āṅguttara-ṭīkā*.

The manuscript contains the *ṭīkā* on the first three *nipātas* only:⁸¹ it contains most of the *Ekanipāta-ṭīkā* (folios $\text{ṭho}^{\text{v},1}$ – $\text{dho}^{\text{f},10}$)⁸² and longer passages from *Dukanipātaṭīkā* (folios $\text{dho}^{\text{v},10}$ – $\text{na}^{\text{v},8}$)⁸³ and *Tikanipāta-ṭīkā* (folios $\text{na}^{\text{v},8}$ – $\text{po}^{\text{v},4}$).⁸⁴

The text on the first few folios of the newly discovered manuscript of Mp-pṭ is exactly the same (with minor orthographic differences) as in the other three “old” *ṭīkā*s⁸⁵ and in this respect differs considerably from Mp-ṭ.⁸⁶ This is a very strong indication that the manuscript discussed here really belongs to the old *Līnatthapakāsinī* set.

The text on the last folio (po) ends abruptly in the middle of *Tikanipāta-ṭīkā*⁸⁷ and a colophon follows. The title given in the colophon is *Āṅguttuir-ṭīkā-hoṇḥ-pāṭh*, the editor (*visodhaka*) who “collated” the text from “different readings” (*saṃsandiyy’ aññapāṭhehi*) is Jotābhīnāmathera, who lived in Maṇipupphara monastery. The date of editing is

copy in Ceylon or Thailand in the 1970s. In fact, I am reasonably sure that there is no copy in Ceylon. Some are listed in various sources, but I believe that all have turned out to be mistakes, when checked.”

⁸¹Cf. *Piṭ-sm* (1989), no. 199; and Part I, 1.6, above.

⁸²The text of *Ekanipāta-ṭīkā* corresponds approximately to Mp-ṭ E^e I 1.1–III 163.8. There are considerable differences between Mp-pṭ and Mp-ṭ: most of the chapters of the *Ekanipāta-ṭīkā* of Mp-pṭ are, compared with the same chapters in Mp-ṭ, much shorter; e.g. *Nettinayavaṇṇanā* on *Rūpādivagga* is much longer in Mp-ṭ (cf. Mp-ṭ E^e I 76.1–97.7) than in the MS of Mp-pṭ where it is given on three folios only ($\text{ḍhū}^{\text{f},9}$ – $\text{ḍho}^{\text{v},8}$).

⁸³This corresponds approximately to Mp-ṭ E^e III 195.5–253.7 (folios $\text{dho}^{\text{f},10}$ – $\text{na}^{\text{f},8}$ actually contain much less text, since on the folio $\text{dham}^{\text{f},6}$ is a lacuna corresponding to Mp-ṭ E^e III 204.3–241.12).

⁸⁴This corresponds approximately to Mp-ṭ B^e 1961 II 83.16–148.2. This is at present the only known and available manuscript of Mp-pṭ; for a textual comparison of three selected parallel chapters from Mp-pṭ and Mp-ṭ see Part II, 2 below.

⁸⁵Cf. Sv-pṭ E^e I 1.1 foll.; Ps-pṭ B^e 1961 I 1.1 foll.; Spk-pṭ B^e 1961 I 1.1 foll.

⁸⁶Cf. Mp-ṭ E^e I 1.1 foll.

⁸⁷Cf. Mp-ṭ B^e 1961 II 148.2.

not given and the date of copying is 1254 BE (1892 CE).⁸⁸

Although according to Saddhamma-s the “old” *ṭīkā* (Mp-pṭ) was a basis for the later one (Mp-ṭ), many passages in this manuscript of Mp-pṭ are nevertheless essentially different from the parallel passages in Mp-ṭ. The differences and similarities of some of these passages will be to some extent discussed in Part II, 2–3 below.

It is also interesting to note that in this manuscript both *ṭīkā*s, Mp-pṭ and Mp-ṭ, are in the same bundle, which could indicate that these two *ṭīkā*s were, probably at least during a certain period, consulted together, complementing each other.

2. Three chapters from *Āṅguttaranikāya-purāṇaṭīkā*, *Catutthā Līnatthapakāsinī* (Mp-pṭ)

This section contains the following three chapters from the manuscript of *Āṅguttaranikāya-purāṇaṭīkā*, *Catutthā Līnatthapakāsinī* (Mp-pṭ, see Part II, 1) and the differences from the parallel chapters in Mp-ṭ E^e 1998 II:

Mp-pṭ, *Ekanipāta-ṭīkā* III: *Akammaniyaavaggo tatiyo* (folio $\text{ṇu}^{\text{f},5}$ – $\text{ṇu}^{\text{v},5}$); cf. *Akammaniyaavaggavaṇṇanā*, a parallel chapter in Mp-ṭ II 36.1–38.12;

Mp-pṭ, *Ekanipāta-ṭīkā* IV: *Adantavaggo catuttho* (folio $\text{ṇu}^{\text{v},5}$ –8); cf. *Adantavaggavaṇṇanā*, a parallel chapter in Mp-ṭ II 39.1–14;

Mp-pṭ, *Ekanipāta-ṭīkā* V: *Anatthavaggo pañcamo* (folios $\text{ṇu}^{\text{v},8}$ – $\text{ṇe}^{\text{f},11}$); cf. *Pañhita-acchavaggavaṇṇanā*, a parallel chapter in Mp-ṭ II, 40.1–60.17.

⁸⁸Folio $\text{po}^{\text{f},9-11}$ reads: *Jotābhīnāmatharena || Maṇipuppharavāsīnā || saṃsandiyy’ añña-pāṭhehi || sādhuḥkāyaṃ ’bhisankhatā || Sakkarāja 1254 ||*. Jotābhīnāmathera is [Paññā]jotābhi-[dhaja]nāmathera who also edited the portion of Mp-ṭ in the same bundle (see (1) above) and the editing probably took place approximately at the same time, i.e. around 1219 BE (1857 CE). According to U Nyunt Maung, Maṇipupphara was a name of a temple belonging to a larger monastic complex in Mandalay called Bākārā.

These three chapters were chosen because they clearly demonstrate the differences between the two *ṭikās* (Mp-pt and Mp-ṭ) as described in Saddhamma-s. This is a short preliminary comparison of the two *ṭikās* and final conclusions will be drawn only when a critical edition of the entire manuscript of Mp-pt is completed and compared with Mp-ṭ.

Here the main text is Mp-pt and the differences in Mp-ṭ are given in the footnotes. In two cases, where the additions in Mp-ṭ are very long (see Part II, 2, n. 140 and n. 217 below), the entire text from Mp-ṭ is given in the endnotes (see Part II, 2, endnotes (1) and (2) below). Since the text in the manuscript of Mp-pt has only a few orthographic errors, the above three chapters will be reproduced here in Roman transliteration without any changes. Mp-ṭ stands here for Mp-ṭ E^e 1998 II and Mp-pt stands for the manuscript of Aṅguttaranikāya-purāṇaṭṭikā, Catutthā Līnatthapakāsinī (Mp-pt), described in Part II, 1, above.

[Akammaniyavaggo tatiyo]⁸⁹

(1) ⁹⁰**abhāvitān** [52.1]⁹¹ ti samathavipassanābhāvanāvasena na bhāvitam tathā abhāvitattā. tam hi *avaḍḍhita*n [52.1] ti vuccati paṭipakkhābhāvavena paribruhanābhāvato. ten' āha bhagavā **akammaniyam hoti** [52.3] ti.

(2) *dutiye vuttapariyāyena*⁹² *attho veditabbo* [52.5]. *paṭhame* [52.6] ti tatiyavaggassa paṭhamasutte. *vaṭṭavasenā* [52.6] ti vipākavaṭṭavasena. *tebhūmakavaṭṭan* [52.8–9] ti tebhūmakavipākavaṭṭam.⁹³ *vaṭṭapaṭilābhāya kamman* [52.9] ti vipākavaṭṭassa paṭilābhāya upanissayabhūtam kamman, tassa sahāyabhūtam *kilesavaṭṭan ti vadanti. tathā hi tam *vaṭṭapaṭilābhāya kamman* [52.9] ti vuttam.⁹⁴ *vivaṭṭapaṭilābhāya kamman* [52.10–11] ti vivaṭṭādhigamassa upanissayabhūtam kamman. yam pana carabhavanibbattakakamman,⁹⁵ tam vivaṭṭappaṭilābhāya kamman hoti, na hoti ti. na hoti vaṭṭapāḍakabhāvato. carimabhava-paṭisandhi viya pana vivaṭṭūpanissayo ti sakkā viññātum. na hi kadā ci tihetukapaṭisandhiyā vinā visesādhigamo sambhavati. *imesu suttasu* [52.11] ti imesu⁹⁶ paṭhamadutiyesu suttasu⁹⁷ yathākkamam vaṭṭa-vivaṭṭam eva kathitam.

(3) ⁹⁸**abhāvitān** ti ettha bhāvanā nāma samādhībhāvanā. sā yattha āsaṃkitabbā, tam kāmāvacara-paṭhamamahākusala-cittādi-abhāvitān ti adhippetan ti āha *devamanussasampattiyo* [52.15] ti ādi.

(4) catutthe yasmā **cittan** [52.22] ti vivaṭṭavasena⁹⁹ uppannam cittam¹⁰⁰ adhippetam, tasmā jātijarābyādhimaraṇasokādidukkhassa anibbattanato mahato atthāya saṃvattatī ti yojanā veditabbā.

⁸⁹This title is given in Mp-pt at the end of this chapter; Mp-ṭ III. Akammaniyavaggavaṇṇanā ⁹⁰Mp-ṭ adds: tatiyassa paṭhame ⁹¹These numbers refer to page and line in Mp E^e 1973 I. ⁹²= Mp-ṭ v.l.; Mp-ṭ: vuttavipariyāyena ⁹³Mp-ṭ: -bhūmaka- ⁹⁴Mp-ṭ reads: kilesavaṭṭam pi kammaggahaṇen' eva saṅgahitaṇ ti dattabbam for *kilesavaṭṭan ti ... vaṭṭapaṭilābhāya kamman ti vuttam* ⁹⁵Mp-ṭ: carimabhavanibbattakam kamman ⁹⁶Mp-ṭ adds: pana ⁹⁷Mp-ṭ: paṭhamadutiya-suttasu (for: paṭhamadutiyesu suttasu) ⁹⁸Mp-ṭ adds: tatiye ⁹⁹Mp-ṭ: -vasen' eva ¹⁰⁰Mp-ṭ: uppannacittam (for: uppannam cittam)

(5–6) ¹⁰¹*uppannan* [52.26] ti ekuppādādikhaṇattayam¹⁰² pi *abhavitam*¹⁰³ [52.26] bhāvanārahitaṃ *apātubhūtam* [52.26] eva paṇḍitassa sammatassa¹⁰⁴ uppannakiccassa asādhāraṇato¹⁰⁵ yathā:

aputto ti. [cf. Mogg III 17]

yo¹⁰⁶ hi samattho hutvā pitu puttakiccaṃ asādheti so¹⁰⁷ aputto ti loke vuccati, evaṃ sampadam idaṃ pi.¹⁰⁸ ten' āha *kasmā* [53.1] ti ādi. *etesu*¹⁰⁹ *dharmesū* [53.4] ti lokuttarapādakajhānādisu.¹¹⁰ thero pana matthakapattam¹¹¹ eva bhāvitam¹¹² dassento *maggacittam evā* [53.6] ti āha.

(7–8) ¹¹³*punappunaṃ akan*¹¹⁴ [53.8] ti bhāvanābahulikārādivasena¹¹⁵ punappunaṃ na kataṃ. *imāni pi dve* [53.9] ti imesu dvīsu¹¹⁶ suttasu āgatāni imāni pi dve cittāni.

(9) ¹¹⁷*dukkhaṃ adhivahatī*¹¹⁸ [53.12–13] ti *taṃ adhibhavantaṃ katvā vahati. adhivāsena gahitabbaṃ katvā vahati. *āharatī* [53.13] ti*¹¹⁹ āneti. *dukkhenā* [53.15] ti kicchena. *duppesanato* [53.20] ti dukkhena pesetabbato.

(10) matthakapattam vipassanāsukhaṃ pākatikajhānasukhato¹²⁰ santatarapaṇitaram¹²¹ evā ti āha *jhānasukhato vipassanāsukhan* [53.24] ti. ten' āha bhagavā:

suññāgāraṃ pavittṭhassa santacittassa bhikkhuno

amānusī ratī¹²² hoti sammā dhammaṃ vipassato

yato yato sammasati khandhānaṃ udayabbayaṃ

labhate¹²³ pitipāmojjam¹²⁴ amataṃ taṃ vijānatan ti. [Dhp 373–74]

¹⁰¹Mp-ṭ adds: pañcamachattṭhesu ¹⁰²Mp-ṭ: avigatuppādādikhaṇattayam
¹⁰³Mp-ṭ: abhāvitam ¹⁰⁴Mp-ṭ: paṇḍitasammatassa (for: paṇḍitassa sammatassa) ¹⁰⁵Mp-ṭ: asādhanato ¹⁰⁶Mp-ṭ so ¹⁰⁷Mp-ṭ: asādhento (for: asādheti so) ¹⁰⁸Mp-ṭ omits ¹⁰⁹= Mp v.l.; Mp = Mp-ṭ: tesu ¹¹⁰Mp-ṭ: -jjhānādisu ¹¹¹Mp-ṭ: -ppattam ¹¹²Mp-ṭ adds: cittaṃ ¹¹³Mp-ṭ adds: sattamaṭṭhamesu ¹¹⁴Mp-ṭ = Mp E^e: akatan ¹¹⁵Mp-ṭ: -bahulikāravasena ¹¹⁶Mp-ṭ: dvīsu ¹¹⁷Mp-ṭ: navame ¹¹⁸Mp-pṭ and Mp-ṭ (= Mp B^e 1958, N^e 1976) so; Mp E^e, C^e 1923: āvahaṭi; cf. A I 6.14–15: dukkhādhivāhaṃ, Mp E^e I 53.13: dukkhāvaham ¹¹⁹Mp-ṭ omits: *taṃ adhibhavantaṃ ... āharatī ti* ¹²⁰Mp-ṭ: -jjhāna- ¹²¹Mp-ṭ: -paṇitaram ¹²²Mp-ṭ: ratī ¹²³Mp-ṭ: labhati ¹²⁴Mp-ṭ: pīti-

taṃ hi cittaṃ viṣatṭha-indavajirasadisam amoghabhāvato.

Akammaniyavaggo tatiyo.¹²⁵

[Adantavaggo catuttho]¹²⁶

(1–2) ¹²⁷*adantan* [54.6] ti cittabhāvanāvidhinā¹²⁸ na dantaṃ. **nibbisevanan* [56.9] ti samavipassanāmaggaṃ phalavasena vigataṃ visevanam.*¹²⁹

(3–4) **agopitan* [56.13] ti sīlādivasena gopanabhāvena na gopitaṃ.*¹³⁰ ten' āha *satisamvararahitan* [54.13] ti. catutthe tatiye vuttavipariyāyena attho vedittabbo.

(5–6) ¹³¹*purimasadiso evā*¹³² [54.19] ti tatiyacatutthasadisō eva.

(7–8) ¹³³*upamā pan' etthā* [54.21] ti yathā paṭhamādīsu adanta-hatthī¹³⁴-assādayo upamābhāvena gahitā, evam ettha sattapaṭṭhamesu¹³⁵ *asaṃvuttagharadvārādivasena*¹³⁶ *veditabbā* [54.21–22] ti vuttaṃ.

(9–10) *catūhi*¹³⁷ *padehī* [54.23] ti adantādīhi catūhi padehi yojetvā navadasamāni¹³⁸ suttāni vuttāni ti yojanā.

Adantovaggo catuttho.¹³⁹

[Anatthavaggo pañcamo]¹⁴⁰

(1) **upamā* va *opamaṃ*, so eva attho, tasmim bodhetabbo *nipāto* [55.1]. *seyyathā pi* [55.1] ti yathā ti attho. *atthenā* [55.2] ti upameyyatthena. atthaṃ paṭhamam vatvā pacchā upamaṃ dassento *atthena upamaṃ parivāretvā dasseti* [55.2] nāma, upamaṃ pana

¹²⁵ = Mp-ṭ v.l. (= Mp E^e, C^e 1923); Mp-ṭ: Akammaniyavaggavaṇṇanā nīṭṭhitā.
¹²⁶ This title is given in Mp-pṭ at the end of this chapter; Mp-ṭ IV. Adanta-vaggavaṇṇanā ¹²⁷Mp-ṭ adds: catutthassa paṭhame ¹²⁸Mp-ṭ: cittabhāvanāya vinā ¹²⁹Mp-ṭ omits: *nibbisevanan ti ... visevanam.* ¹³⁰Mp-ṭ omits: *agopitan ti ... na gopitaṃ.* ¹³¹Mp-ṭ adds: pañcamachattṭhesu ¹³²Mp-ṭ (= Mp E^e): yevā ¹³³Mp-ṭ adds: sattamaṭṭhamesu ¹³⁴Mp-ṭ: -hatthi- ¹³⁵Mp-ṭ: sattamaṭṭhamesu, v.l.: sattamaṭṭhamesu ¹³⁶= Mp B^e 1958, C^e 1923, N^e 1976; Mp E^e: asaṃvutaṃ ghara- ¹³⁷Mp-ṭ: navamadasamesu catūhi pi ¹³⁸Mp-ṭ: navamadasamāni ¹³⁹A E^e, Mp B^e 1958, N^e 1976; Mp E^e, C^e 1923: Dantavaggo catuttho; Mp-ṭ: Adantavaggavaṇṇanā nīṭṭhitā ¹⁴⁰This title is given in Mp-pṭ at the end of this chapter; Mp-ṭ: V. Paṇihita-acchavagga-vaṇṇanā

paṭhamam vatvā pacchā atthaṃ dassento upamāya atthaṃ parivāretvā dasseti [55.4–5] nāma, tadubhayassa pi āgatattḥānaṃ nidassento Vatthasutte viyā [55.3] ti ādim āha.*¹⁴¹

kaṇakasadiṣo¹⁴² sāliphalassa bunde¹⁴³ uppajjanakavālo *sālisukam*¹⁴⁴ [55.9], tathā *yavasukam* [55.10]. sukassa tanūkabhāvato¹⁴⁵ bhedavato bhedo nātimahā hoti ti āha *bhindissati*,¹⁴⁶ *chavi*¹⁴⁷ *chindissati ti*¹⁴⁸ *attho* [55.13] ti. yathā micchāṭhapitasālisukādi akkantaṃ pi hatthādi¹⁴⁹ na bhindati bhindituṃ ayoggabhāvena ʔhitattā, evaṃ ācayagāmicittaṃ avijjāṃ na bhindati bhindituṃ ayoggabhāvena uppannattā ti imam atthaṃ dasseti *micchāṭhapitenā* [55.14] ti ādinā. *aṭṭhasu ʔhānesū* [55.16] ti¹⁵⁰ dukkhādisacce¹⁵¹ pubbantādisu¹⁵² cā ti aṭṭhasu ʔhānesu. *ghana-balahan*¹⁵³ [55.16] ti cirakālaparibhāvanāya ativiya balahaṃ. mahā-visayatāya mahāpaṭipakkhatāya bahuparivāratāya bahudukkhatāya ca mahatī avijjā ti mahā-avijjā. taṃ *mahā-avijjāṃ* [55.17]. *mahā-saddo* [55.17] hi bahubhāvatto pi hoti mahājano ti ādisu¹⁵⁴ viya.¹⁵⁵ *vijjhanti arahantamaggaññānaṃ ukkaṃsagativijānanena,*¹⁵⁶ *taṇhāvānato nikkhantabhāvenā* [55.19] ti tattha taṇhāya abhāvam eva vadati.

akkantan ti rūḷi hoti¹⁵⁷ ti āha *hatthena — pa — vuttan*¹⁵⁸ [55.25–56.1] ti. *ariyavohāro* [56.1] ti ariyadesavāsīnaṃ vohāro. mahantaṃ

¹⁴¹This paragraph (*upamā va opamaṃ ... ādim āha.*) is in Mp-ṭ replaced with a much longer passage (Mp-ṭ E^e 1998 II 40.1–52.5); the entire text of this addition is given in endnote (1) below (p. 96). This is a major difference between Mp-pṭ and Mp-ṭ in this chapter. ¹⁴²= Mp-ṭ v.l.; Mp-ṭ: kaṇasadiṣo ¹⁴³= Mp-ṭ v.l.; Mp-ṭ: tuṇḍe (other vv.ll. thunde, kuṇḍe, phuṇḍe) ¹⁴⁴Mp-ṭ: (-)sūka- (for:(-)suka- (here and below)) ¹⁴⁵Mp-ṭ: tanu- ¹⁴⁶Mp E^e: bhindissati ti ¹⁴⁷Mp-ṭ = Mp E^e: chaviṃ ¹⁴⁸Mp-ṭ: chindissati ti ¹⁴⁹Mp-ṭ: -ādim; cf. Mp-ṭ v.l.: hatthādi ¹⁵⁰Mp-ṭ adds: dukkhe aññānaṃ ti [Dhs § 1061] ādinā vuttesu. Cf. Dhs § 1061: dukkhe aññānaṃ dukkhasamudaye aññānaṃ dukkhanirodhe aññānaṃ dukkhanirodhagāminiyā paṭipadāya aññānaṃ pubbante aññānaṃ aparante aññānaṃ pubbantāparante aññānaṃ idappaccayatā paṭiccasamuppannesu dhammesu aññānaṃ ... ¹⁵¹Mp-ṭ: dukkhādisu catūsu saccesu ¹⁵²Mp-ṭ: -ādisu catūsu ¹⁵³Mp-ṭ (= Mp E^e): -bahala- (here and below) ¹⁵⁴Mp-ṭ: ādisu ¹⁵⁵Cf. Vism-mhṭ B^e 1960 I 452, 23–24 ¹⁵⁶Mp-ṭ omits: *vijjhanti ... -gativijānanena* ¹⁵⁷Mp-ṭ: rūḷi h' esā (for: rūḷi hoti) ¹⁵⁸Mp-ṭ: akkantan t' eva vuttan (for: hatthena — pa — vuttan [= hatthena uppīḷitaṃ, rūḷhisaddavasena pana akkantaṃ t' eva vuttan])

agahetvā¹⁵⁹ appamatthakass'¹⁶⁰ eva gahaṇe payojanaṃ dassetuṃ *kasmā panā* [56.1] ti ādi āradhamaṃ. tena: vivaṭṭupanissayakusalaṃ¹⁶¹ nāma yoniso uppāditam appakan ti na cintetabbam, anukkamena laddha-paccayaṃ hutvā vaddhamānaṃ¹⁶² khuddakanadi¹⁶³ viya pakkhandā mahoghā¹⁶⁴ samuddam anukkamena nibbānamahāsamuddam eva purisaṃ pāpeti ti dīpeti.

(3) ¹⁶⁵*dosena paduṭṭhacittan* [56.21] ti sampayuttadhammānaṃ yasmim santāne uppajjati, tassa ca dussanena¹⁶⁶ visasaṃsaṭṭha-putimuttasadisena¹⁶⁷ dosena padusitacittam.¹⁶⁸ *attano cittenā* [56.22] ti attano cetopariyaññāna¹⁶⁹ sabbaññutaññāna¹⁷⁰ vā sahiteṇa cittaṇa. *paricchinditvā* [56.22–23] ti ñāṇena paricchinditvā.

iṭṭhākārena etī ti ayo, sukham. sabbaso apeto ayo etassa etasmā ti vā *apāyo* [57.2], kāyikassa cetasikassa ca dukkhassa gati pavattiṭṭhānaṃ ti *duggati* [57.3], kāraṇavasena¹⁷⁰ vividhapakārena¹⁷¹ ca nipātiyanti etthā ti *vinipāto* [57.4], appako pi n' atthi ayo sukham etthā ti *nirayo* [57.4] ti evam ettha attho veditabbo.

(4) ¹⁷²*saddhāpasādena pasannan* [57.5] ti saddhāsaṅkhātena pasādena pasannaṃ, na indriyānaṃ vipprasannaṭṭāya.¹⁷³ *sukhassa gatin* [57.6] ti sukhassa pavattiṭṭhānaṃ. sukham ev' ettha gacchati¹⁷⁴ na dukkhan ti vā *sugati* [57.6]. manāpiyarūpādītāya saha aggehī ti *saggaṃ, lokam*¹⁷⁵ [57.7].

(5) ¹⁷⁶*pariḷāhavūpasamakaro rahado etthā ti rahado, udakapunnō rahado*.¹⁷⁷ *udakaṃ rahati*¹⁷⁸ dhāretī ti *udakarahado* [57.8].¹⁷⁹ *āvalo* [57.9] ti kalalabahūtāya¹⁸⁰ ākulo. ten' āha *avippasanno* [57.9] ti. *luḷito*

¹⁵⁹Mp-ṭ: agahetvā ¹⁶⁰Mp-ṭ: appamatthakass' ¹⁶¹Mp-ṭ: vivaṭṭu- ¹⁶²Mp-ṭ: vaddhamānaṃ ¹⁶³Mp-ṭ: -nadi ¹⁶⁴Mp-ṭ: pakkhandamahogho ¹⁶⁵Mp-ṭ adds: tatiye ¹⁶⁶Mp-ṭ: dūsanena ¹⁶⁷Mp-ṭ: -pūti- ¹⁶⁸Mp-ṭ: padūsita- ¹⁶⁹Mp-ṭ: -pariyaññāna; adds: attano ¹⁷⁰= Mp-ṭ v.l.; Mp-ṭ: kāraṇā- ¹⁷¹Mp-ṭ: vividham vikārena ¹⁷²Mp-ṭ adds: catutthe ¹⁷³Mp-ṭ: avippasannaṭṭāya ¹⁷⁴= Mp-ṭ v.l.; Mp-ṭ: gacchanti ¹⁷⁵Mp-ṭ (= A, Mp B^e 1958, C^e 1923): saggaṃ lokam; Mp E^e, N^e 1976: sagga lokam (for: saggaṃ lokam) ¹⁷⁶Mp-ṭ adds: pañcame ¹⁷⁷= Mp-ṭ v.l.; Mp-ṭ adds: *udakarahado* [57.8] ¹⁷⁸Mp-ṭ: dahati ¹⁷⁹Cf. Mp-ṭ: ... udakapunnō rahado *udakarahado* [57.8]. ¹⁸⁰Mp-ṭ: -bahulatāya

[57.10] ti vātena ālolito.¹⁸¹ ten' āha *aparisaṇṭhito* [57.10] ti. vātābhighātena vicitarāṅmalasamākulatāya¹⁸² parito na saṇṭhito¹⁸³ *aparisaṇṭhito* [57.10]. vātābhighātena udakassa ca kalassa ca¹⁸⁴ appabhāvena **kalalībhūto** [57.11] kaddamabhāvapatto¹⁸⁵ ti āha *kaddamībhūto* [57.11] ti.

sippiyo [57.12] muttāsippiyādayo.¹⁸⁶ *sambukā* [57.12] saṅkha-panṇakavisesā.¹⁸⁷

carantaṃ pi tiṭṭhantaṃ pī [57.15] ti yathālābhavacanam etaṃ daṭṭhabbaṃ. tam eva hi yathālābhavacanataṃ dassetuṃ *etthā* [57.15] ti ādi vuttaṃ.¹⁸⁸ *itaraṃ pī* [57.20] ti itaraṃ pi dvayaṃ carantaṃ pi tiṭṭhantaṃ pi vuttaṃ.¹⁸⁹

*pariyayonaddhenā*¹⁹⁰ [57.23] ti paṭicchāditena. ta-y-idaṃ kāraṇena āvilabhāvassa dassanaṃ.

diṭṭhadhamme imasmim attabhāve bhavo *diṭṭhadhammiko* [57.24], so pana lokiyo pi hoti lokuttaro pī ti āha *lokiyalokuttaramissako* [57.24-25] ti. pecca sampādetabbato *samparāyo* [57.25-26], paraloko. ten' āha *so hi parattha-attho ti parattho* [57.26-58.1] ti. iti dvidhāpi sakasantati-pariyāpanno eva gahito ti itaraṃ pi saṅgahetvā dassetuṃ *api cā* [58.2] ti ādim āha.

ayan [58.6] ti kusalakammapathasaṅkhāto dasavidho dhammo. *sattantarakappāvasāne* [58.7-8] ti idaṃ tassa āsannabhāvaṃ sandhāya vuttaṃ. yassa kassa ci antarakappāvasāne¹⁹¹ ti veditabbaṃ.

ariyānaṃ yuttan [58.11] ti ariyānaṃ ariyabhāvāya yuttaṃ, tato eva *ariyabhāvaṃ*¹⁹² *kātuṃ samatthaṃ* [58.11-12]. *ñāṇaṃ* eva *ñeyyassa* paccakkhakaranaṭṭhena dassanan ti āha *ñāṇaṃ eva hī* [58.13] ti ādi. kiṃ

pana tan ti *dibbacakkhuñāṇādi* [cf. 58.14-15].¹⁹³

(6) ¹⁹⁴**accho** [58.17] ti tanuko. tanubhāvam eva hi sandhāya *abahalō* [58.17] ti vuttaṃ. yasmā pasanno nāma accho eva¹⁹⁵ na bahalo, tasmā *pasanno*¹⁹⁶ [58.17] ti vuttaṃ. **vippasanno** [58.18] ti visesena pasanno. so pana sammā pasanno nāma hoti ti āha *suṭṭhu pasanno* [58.18] ti.

anāvalo [58.19] ti akāluso.¹⁹⁷ ten' āha *parisuddho* [58.19] ti ādi. saṅkhakhuddakasevālaṃ,¹⁹⁸ yaṃ:

tilabījakaṇṇaṃ ti [cf. Abh 690]

pi¹⁹⁹ vuccati. *sevālan* [58.20] ti kaṇṇikasevālaṃ. *palākaṃ*²⁰⁰ [58.20] udakamalaṃ.

cittassa āvilabhāvo nivaranaṇhetuko²⁰¹ ti āha **anāvilena** ti pañca-nīvaraṇāvippamuttenā²⁰² [58.21] ti.

(7) ²⁰³**rukkhajātānī** [58.25] ti ettha jātasaddena padavanam²⁰⁴ eva kataṃ yathā kosajatan²⁰⁵ [cf. Abh 629-30; 811] ti āha *rukkhānaṃ*²⁰⁶ etaṃ adhvācānaṃ [58.25] ti.

ko ci hi rukkho vaṇṇena aggo hoti [59.1-2] yathā taṃ rattacandanādi. *ko ci gandhena* [59.2] yathā taṃ gosisacandanam.²⁰⁷ *ko ci rasena* [59.2] khadirādi. *ko ci phutṭhatāya*²⁰⁸ [59.2] campakādi.

maggaphalāvatāya vipassanāvasena *bhāvitam* [59.6] pi gahitaṃ.

tattha tatth' eva sakkhībhābataṃ pāpuṇāti ti²⁰⁹ [A I 255.1-2]

vacanato *abhiññāpāda* *katutthajhānacittam*²¹⁰ eva *āvuso* [59.9-10] ti Phussamittatthero.²¹¹

(8) ²¹²cittassa parivattanaṃ uppādanīrodho²¹³ evā ti āha *evaṃ lahu*²¹⁴ *uppajjivā lahu nirujjhanakaṇṇaṃ* [59.11-12] ti.

¹⁸¹Mp-ṭ: ālolito ¹⁸²Mp-ṭ: vīci-, adds: hi ¹⁸³Mp-ṭ: adds: vā ¹⁸⁴Mp-ṭ: omits: kalassa ca ¹⁸⁵Mp-ṭ: -ppatto ¹⁸⁶= Mp-ṭ v.l.; Mp-ṭ: -sippi-ādayo; Mp-ṭ: a d s: ka- ¹⁸⁷Mp-ṭ: saṅkhasalākavisesā, vv.ll. -salākādayo visesā, saṅkhasevāla- ¹⁸⁸Mp-ṭ: āradham ¹⁸⁹Mp-ṭ: omits: *itaraṃ pī* [57, 20] ti itaraṃ pi dvayaṃ carantaṃ pi tiṭṭhantaṃ pi vuttaṃ. (Here, *itaraṃ pi dvayaṃ* refers to *sippisambukaṃ* and *macchagumbaṃ*, see A I 9.8-9.) ¹⁹⁰Mp-ṭ: pariyo- ¹⁹¹Mp-ṭ: antarakappass' āvasāne ¹⁹²Mp E^e, B^e 1958, C^e 1923, N^e 1976 add: vā

¹⁹³Mp-ṭ: reads this sentence: kiṃ pana tan ti āha *dibbacakkhū* [58, 14] ti ādi. ¹⁹⁴Mp-ṭ: adds: chaṭṭhe ¹⁹⁵Mp-ṭ: omits ¹⁹⁶Mp-ṭ: adds: ti pi vaṭṭati ¹⁹⁷Mp-ṭ: akaluso ¹⁹⁸Mp-ṭ: *saṅkhan* [58.20] ti khuddakasevālaṃ ¹⁹⁹Mp-ṭ: omits ²⁰⁰= Mp-ṭ v.l., Mp-ṭ: paṇakaṇṇa; adds: ti ²⁰¹Mp-ṭ: nīvaraṇa- ²⁰²Mp-ṭ: (= Mp E^e, C^e 1923): -nīvaraṇavippayuttenā ²⁰³Mp-ṭ: adds: sattame ²⁰⁴Mp-ṭ: pada-vaḍḍhanaṃ ²⁰⁵Mp-ṭ: -jātan ²⁰⁶Mp-ṭ: (= Mp E^e) adds: ev' ²⁰⁷Mp-ṭ: gosīta-candanam ²⁰⁸= Mp B^e 1958 v.l.; Mp-ṭ: (= Mp B^e 1958, N^e 1976): thaddhatāya; Mp E^e: phaṇḍatāya, C^e 1923 thaṇḍatāya ²⁰⁹Mp-ṭ: pāpuṇāti ti ²¹⁰Mp-ṭ: -jjhāna- ²¹¹Mp-ṭ: adds: vadati ²¹²Mp-ṭ: adds: aṭṭhame ²¹³= Mp-ṭ v.l.; Mp-ṭ: uppādanīrodhā ²¹⁴Mp-ṭ: (= Mp E^e): lahuṃ (here and below)

adhimattapamānatthe [59,13] ti atikkantapamānatthe, pamāṇāti-tatāya²¹⁵ ti attho. ten' āha *ativiya na sukarā* [59,13–14] ti.

*cakkhuññāṇam*²¹⁶ *pi adhippetam evā* [59,18] ti sabbassa pi cittassa samānakhaṇattā vuttam. cittassa ativiya lahuparivattibhāvaṃ theravādena dipetum²¹⁷ *imasmim pan' atthe* [59,18–19] ti ādi vuttam. *cittasaṅkhārā* [59,21] ti sasampayuttam cittam vadati.²¹⁸ *aḍḍhacūlan* [59,22] ti thokena ūnam upaḍḍham. kassa pana upaḍḍhan ti. adhi-kārato vāhassā ti viññāyati. aḍḍhacuddasan ti keci. aḍḍhacatutthan ti apare. sādhi-kadiyaḍḍhasatam²¹⁹ vāho²²⁰ ti dalham katvā vadanti, tam²²¹ vīmaṃsitabbam. catunāliko²²² *tumbo* [59,23].²²³

pucchāya abhāvenā [60,6] ti *sakkā pana bhante upamam*²²⁴ *kātun* [60,5] ti evam pavattāya *pucchāya abhāvena na katā* [60,6–7] upamā. *dharmadesanāpariyosāne* [60,7] ti sannipatitaparīsāya yathāraddha-dharmadesanāya pariyosāne.

(9) ²²⁵*pabhassaran* [60,9] ti pariyodātam sabhāvaparissuddhatthena. ten' āha *paṇḍaram parisuddhan* [60,9] ti. pabhassaratādayo nāma vaṇṇadhātuyam labbhamānakavisesā²²⁶ ti āha *kiṃ pana cittassa vaṇṇo nāma atthi* ti [60,11]. itaro arūpatāya n' *atthi* [60,11] ti paṭikkhipetvā²²⁷ pariyāyakathā ayam tādissassa cittassa parisuddhabhāvaparidīpanāyā²²⁸ ti dassento *nilādin*²²⁹ [cf. 60,11–12] ti ādim āha. tathā hi:

so evam samāhite citte parisuddhe pariyodāte ti [D I 76,13 foll.]

²¹⁵Mp-ṭ: -ātīta- ²¹⁶Mp-ṭ (= Mp E^e): cakkhuviññāṇam ²¹⁷Mp-ṭ: dipetum ²¹⁸Here Mp-ṭ adds a passage in which *vāhasatānam kho mahārāja vīhīnam* [Mp I 59, 22 = Mp B^e 1958, C^e 1923, N^e 1976] is discussed (cf. Mp-ṭ II 58,5–11). For details, see endnote (2) below. ²¹⁹Mp-ṭ: sādhi-kam diyaḍḍhasatam ²²⁰= Mp-ṭ v.l.; Mp-ṭ: vāhā ²²¹Mp-ṭ omits ²²²Mp-ṭ: catunāliko ²²³Cf. Mil-ṭ 22, 23–26 (*ad* Mil I 02,1–14): ettha sād[h]ikadiya[d]ḍhavāhāsataṃ thokena ud[dh ?]am upa[d]ḍhavāhā-satassa patanālike tumbo ti Aṅgutta[ra]ṭṭikā vuttā. a[d]ḍhacūlan ti vāhassa tassa a[d]ḍhādhikā vāhavi(ṭ)hī ti vattum vaṭṭati yeva; cf. also Mil-ṭ 23, 4 foll. Mil-ṭ 22, n. 7 cites Mp V 61,21–62,2, but Mp-ṭ B^e 1961 III 349,9–17, which comments upon this passage, is different from the above citation in Mil-ṭ ascribed to Aṅguttara-ṭṭikā. On measures in Pāli see also Bhikkhu Ñāṇamoli, 1994, pp. 140–41. ²²⁴Mp E^e: upamā ²²⁵Mp-ṭ adds: navame ²²⁶Mp-ṭ: labbhanakavisesā ²²⁷Mp-ṭ: -pitvā ²²⁸Mp-ṭ: parisuddhabhāvanādīpanāyā ²²⁹Mp-ṭ (= Mp E^e): nilādinan [60,11–12]

vuttam. ten' ev' āha *idam pi nirupakkilesatāya parisuddhan ti pabhassaran* [60,13–14] ti. kiṃ pana bhavaṅgacittam nirupakkilesan ti. āma, sabhāvato nirupakkilesam āgantukam upakkilesam,²³⁰ āgantuka-upakkilesavasena pana siyā upakkiliṭṭham. ten' āha *tañ ca kho* [60,15] ti ādi. tattha attano tesaṃ ca bhikkhūnam paccakkhabhāvato pubbe *idan* ti vatvā idāni paccāmasanavasena *tan* [60,15] ti āha. *ca*-saddo [60,15] atthupanayane.²³¹ *kho*-saddo [60,15] vacanālaṅkāre avadhāraṇe vā. vakkhamānassa atthassa nicchitabhāvato²³² bhavaṅgacittena sahā-vatṭhānābhāvato upakkilesānam āgantukatā ti āha *asahajātehi* [60,16] ti ādi.

rāgādayo upecca cittasantānam kilisanti²³³ vibādhenti upatāpentī cā ti āha *upakkilesehi* ti *rāgādīhi* [60,18] ti. bhavaṅgacittassa nippariyāyato upakkilesehi upakkiliṭṭhatā nāma n' atthi asaṃsaṭṭhabhāvato, ekasantatipariyāpannatāya pana siyā upakkiliṭṭhatāpariyāyato²³⁴ ti āha *upakkiliṭṭham nāmā ti vuccati*²³⁵ [60,19] ti. idāni tam attham upamāya vibhāvetum²³⁶ *yathā hī* [60,20] ti ādim āha. tena bhinnasantānagatāya pi nāma iriyāya loke gārayhatā paṭidissati,²³⁷ pageva ekasantānagatāya iriyāyā ti imam visesaṃ dasseti. ten' āha *javanakkhaṇe* — *pa*²³⁸ — *upakkiliṭṭham nāmā hoti* [60,28–61,2] ti.

(10) ²³⁹*bhavaṅgacittam eva cattan* [61,3] ti **pabhassaram idam bhikkhave cattan** ti vuttam bhavaṅgacittam eva cittaṃ.²⁴⁰ yadaggena bhavaṅgacittam tādīsapaccayasamavāye upakkiliṭṭham nāmā ti²⁴¹ vuccati, tadaggena tabbidhurapaccayasamavāye upakkilesato vip-pamuttan²⁴² ti vuccati. ten' āha *upakkilesehi vippamuttam nāmā hoti*

²³⁰Mp-ṭ omits: āgantukam upakkilesam ²³¹Mp-ṭ: atthūpanayane ²³²C1: nicayita- ²³³Mp-ṭ kilesenti; vv.ll.: kilesanti, kilissanti ²³⁴Mp-ṭ: -pariyāyo ²³⁵Cf. Mp E^e, C^e 1923: ... rāgādīhi. upakiliṭṭhan ti upakkiliṭṭham nāmā ti vuccati; Mp B^e 1958, N^e 1976: ... rāgādīhi upakkiliṭṭhatā ti upakkiliṭṭham nāmā ti vuccati ²³⁶Mp-ṭ: vibhāvetum ²³⁷= Mp-ṭ v.l.; Mp-ṭ dissati ²³⁸Mp-ṭ: pe ²³⁹Mp-ṭ adds: dasame ²⁴⁰Mp-ṭ omits ²⁴¹Mp-ṭ: nāmā ²⁴²= Mp-ṭ v.l.; Mp-ṭ: vimuttan

[61.6–7] ti. sesam ettha navamasutte vuttanayānusārena veditabbaṃ.

Anatthavaggo pañcama.²⁴²

ENDNOTES:

(1) [See Part II, 2, p. 90, n. 140 above]

pañcamassa paṭhame upamā va opammaṃ, so eva attho opammattho,²⁴³ tasmīṃ opammatthe [55.1] bodhetabbe nipāto [55.1]. *seyyathā pi* [55.1] ti yathā ti attho. ettha ca:

tatra bhagavā kattha ci atthena upamaṃ parivāretvā dasseti Vatthasutte viya, Pāricchattakopama-Aggikkhandhopamādisuttesu viya ca. kattha ci upamāya atthaṃ parivāretvā dasseti Loṇambilasutte viya Suvaṇṇakārasatta²⁴⁴-Suriyopamādisuttesu²⁴⁵ viya ca. imasmīṃ pana sālīsūkopame upamāya atthaṃ parivāretvā dassento: seyyathāpi bhikkhave ti ādim āhā ti [Mp E^e I 55.2–8]

potthakesu likhanti, taṃ Majjhimaṭṭhakathāya Vatthasutta-vaṇṇanāya na sameti. tattha hi idaṃ vuttaṃ:

seyyathā pi bhikkhave vatthan ti bhikkhave yathā vatthaṃ, upamāvacanam ev' etaṃ. upamaṃ karonto ca bhagavā kattha ci paṭhamam yeva upamaṃ²⁴⁶ dassetvā pacchā atthaṃ dasseti, kattha ci paṭhamam atthaṃ dassetvā pacchā upamaṃ, kattha ci upamāya atthaṃ parivāretvā dasseti, kattha ci atthena upamaṃ. tathā h' esa:

seyyathā pi-ssu²⁴⁷ bhikkhave dve agārā sadvārā, tattha cakkhumā puriso majjhe ṭhito passeyyā ti [M III 178,21–22]

sakalam pi Devadūtasuttaṃ upamaṃ paṭhamam dassetvā pacchā atthaṃ dassento āha.

tirokuḍḍam tiropākāram tiropabbataṃ asajjamāno gacchati seyyathā pi ākāse ti [D I 78,3–4]

²⁴²Mp-ṭ: Paṇihita-acchavaggavaṇṇanā niṭṭhitā; Mp E^e: Pañcama vaggo; A: Paṇihita-acchanna-vaggo pañcama (vv. II.: Vaggo pañcama, Paṇihita-acchavaggo pañcama) ²⁴³Mp-ṭ v.l. omits ²⁴⁴Mp-ṭ so; Mp E^e, B^e 1958, C^e 1923, N^e 1976: -kārasutta ²⁴⁵Mp: -Suriyopamādisu suttesu ²⁴⁶Mp-ṭ so; Ps E^e: upamaṃ paṭhamam yeva for: paṭhamam yeva upamaṃ; Mp-ṭ v.l.: upamaṃ yeva for: yeva upamaṃ ²⁴⁷Mp-ṭ so; M: pi; Ps: p' assu

ādinā pana nayena sakalam pi iddhividham atthaṃ paṭhamam dassetvā pacchā upamaṃ dassento āha.

seyyathā pi brāhmaṇa puriso sārattiko sārāgavesī ti [M I 198.20]

ādinā nayena sakalam pi Cūlasāropamasuttaṃ²⁴⁸ upamāya atthaṃ parivāretvā dassento āha.

idha pana bhikkhave ekacce kulaputtā dhammaṃ pariyāpuṇanti suttaṃ ... pe ... seyyathā pi bhikkhave puriso alagaddatthiko ti [M I 134.5–16]

ādinā nayena sakalam pi Alagaddasuttaṃ Mahāsāropamasuttaṃ ti evam ādini suttāni atthena upamaṃ parivāretvā dassento āha. svāyam idha paṭhamam upamaṃ dassetvā pacchā atthaṃ dasseti ti. [cf. Ps I 165,28–66,18]

ettha hi Cūlasāropamādisu paṭhamam upamaṃ vatvā tadanantaram upameyyatthaṃ vatvā puna upamaṃ vadanto: upamāya atthaṃ parivāretvā dasseti ti vutto. Alagaddasuttādisu²⁴⁹ pana atthaṃ paṭhamam vatvā tadanantaram upamaṃ vatvā puna atthaṃ vadanto: atthena upamaṃ parivāretvā dasseti ti vutto. tena Vatthasutta-Līnatthapakāsinīyam vuttaṃ:

upameyyatthaṃ paṭhamam²⁵⁰ vatvā tadanantaram atthaṃ vatvā puna upamaṃ vadanto:

“upamāya atthaṃ parivāretvā dasseti” [Ps I 166,2] ti vutto.

“atthena upamaṃ parivāretvā” [cf. Ps I 166,2–3] ti

etthāpi es' eva nayo ti. [cf. Ps-pt Be 196 I 268,19–21]²⁵¹

idha pana *kattha ci atthena upamaṃ parivāretvā dasseti Vatthasutte viya Pāricchattakopama-Aggikkhandhopamādisuttesu viya cā* [55,2–4] ti vuttaṃ.

²⁴⁸Mp-ṭ so; Ps: Culla- ²⁴⁹Mp-ṭ B^e 1958: Alagaddūpamasuttādisu ²⁵⁰Ps-pt B^e 196 I (= Mp-ṭ v.l.) adds: upamaṃ ²⁵¹Ps-pt B^e 196 I 268,19–21 reads: “atthan” ti upamiyatthaṃ. paṭhamam upamaṃ vatvā tadanantaram atthaṃ vatvā puna upamaṃ vadanto: “upamāya atthaṃ parivāretvā dasseti” ti. “atthena upamaṃ parivāretvā” ti etthāpi es' eva nayo. In Mp-ṭ *atthena upamaṃ parivāretvā* is taken as a citation from Mp I 55, 2, but this is clearly a citation from Ps I 166,2–3 where the reading is *atthena upamaṃ* and *parivāretvā* is implied.

tattha Vatthasutte tāva:

seyyathā pi bhikkhave vatthaṃ saṅkiliṭṭhaṃ malaggahitaṃ, taṃ enaṃ rajako yasmiṃ yasmiṃ raṅgajāte upasaṃhareyya, yadi nīlakāya, yadi pītakāya, yadi lohitaṅkāya, yadi mañjiṭṭhakāya, durattavaṇṇaṃ ev' assa, aparisuddhavaṇṇaṃ ev' assa. taṃ kissa hetu. aparisuddhattā bhikkhave vatthassa. evaṃ eva kho bhikkhave citte saṅkiliṭṭhe duggati pāṭikaṅkhā ti [M I 36,15–21]

ādinā paṭhamam upamaṃ dassetvā pacchā upameyyattho vutto; na pana paṭhamam atthaṃ vatvā tadanantaram upamaṃ dassetvā puna attho vutto, yena *kattha ci atthena upamaṃ parivāretvā dasseti Vatthasutte viyā* [55,2–3] ti vadeyya.

tathā Pāricchattakopame pi:

yasmiṃ bhikkhave samaye devānaṃ Tāvatiṃsānaṃ pāricchattako koviḷāro paṇḍupalāso hoti, attamanā bhikkhave devā Tāvatiṃsā tasmim samaye honti: paṇḍupalāso dāni pāricchattako koviḷāro, na cirass' eva dāni pannapalāso²⁵² bhavissati ... pe ... evaṃ eva kho bhikkhave yasmiṃ samaye ariyasāvako agārasmā anagāriyaṃ pabbajjāya ceteti, paṇḍupalāso bhikkhave ariyasāvako tasmim samaye hoti ti [A IV 117,5–18,16]

ādinā paṭhamam upamaṃ dassetvā pacchā attho vutto.

Aggikkhandhopame:

passatha no tumhe bhikkhave amuṃ mahantaṃ aggikkhandhaṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ ti. evaṃ bhante ti. taṃ kiṃ maññatha bhikkhave katamaṃ nu kho varam yaṃ amuṃ mahantaṃ aggikkhandhaṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ āliṅgetvā upanisiḍeyya vā upanipajjeyya vā, yaṃ khattiyakaññaṃ vā brāhmaṇa-kaññaṃ vā gahapatikaññaṃ vā mudutalunahatthapādaṃ āliṅgetvā upanisiḍeyya vā upanipajjeyya vā ti [A IV 128,7–15]

ādinā paṭhamam upamaṃ yeva dassetvā pacchā attho vutto, na pana paṭhamam atthaṃ vatvā tadanantaram upamaṃ dassetvā puna attho vutto. tasmā *kattha ci atthena upamaṃ parivāretvā dasseti*

Vatthasutte viya Pāricchattakopama-Aggikkhandhopamādisuttesu viya cā [55,2–4] ti na vattabbaṃ.

keci pan' ettha evaṃ vaṇṇayanti:

atthaṃ paṭhamam vatvā pacchā ca²⁵³ upamaṃ dassento *atthena upamaṃ parivāretvā dasseti* [55,2] nāma, upamaṃ pana paṭhamam vatvā pacchā atthaṃ dassento *upamāya atthaṃ parivāretvā dasseti* [55,4–5] nāma, tadubhayassa pi āgataṭṭhānaṃ nidassento *Vatthasutte viyā* [55,3] ti ādim āhā ti. [cf. Anattavagga (Mp-pt), par. (1) above²⁵⁴]

tam pi *kattha ci atthena upamaṃ parivāretvā dasseti Vatthasutte viya Pāricchattakopama-Aggikkhandhopamādisuttesu viya cā* [55,2–4] ti vattabbaṃ, evaṃ ca vuccamāne *kattha ci upamāya atthaṃ parivāretvā dasseti Loṇambilasutte viyā* [55,4–5] ti visuṃ na vattabbaṃ *Aggikkhandhopamādisuttesu viyā* [55,3–4] ti ettha ādisadden' eva saṅgahitattā.

Loṇambilasutte pi hi:

seyyathā pi bhikkhave paṇḍito byatto²⁵⁵ kusalo sūdo rājānaṃ vā rājamahāmattaṃ vā nānaccayehi²⁵⁶ sūpehi paccupaṭṭhito assa ambilaggehi pi tittakaggehi pi kaṭukaggehi pi madhuraggehi pi khārikehi pi akhārikehi pi loṇikehi pi aloṇikehi pi.

sa kho so bhikkhave paṇḍito byatto kusalo sūdo sakassa bhattassa nimittaṃ uggaṇhāti: idaṃ vā me ajja bhattasūpeyyaṃ ruccati, imassa vā abhiharati, imassa vā bahuṃ gaṇhāti, imassa vā vaṇṇaṃ bhāsati. ambilaggam vā me ajja bhattasūpeyyaṃ ruccati, ambilaggassa vā abhiharati, ambilaggassa vā bahuṃ gaṇhāti, ambilaggassa vā vaṇṇaṃ bhāsati ... pe ... aloṇikassa vā vaṇṇaṃ bhāsati ti.

sa kho so bhikkhave paṇḍito byatto kusalo sūdo lābhī c' eva hoti acchādanassa, lābhī vetanassa, lābhī abhihārānaṃ. taṃ kissa hetu. tathā hi so bhikkhave paṇḍito byatto kusalo sūdo sakassa bhattanimittaṃ uggaṇhāti.

evaṃ eva kho bhikkhave idh' ekacco paṇḍito byatto kusalo

²⁵²Mp-ṭ vv.II.: sīnarāpalāso, sītapalāso, khīnapalāso, chinnapalāso; A : satta-palāso (Mp IV 58,3: sannapalāso ti patitapalāso)

²⁵³Mp-ṭ so; Mp-ṭ v.l. (= Mp-pt) omits ²⁵⁴This passage, here ascribed to *keci*, is clearly a citation from Mp-pt; see the beginning of Anattavagga pañcamo above. ²⁵⁵Mp-ṭ v.l.: viyatto (here and below) ²⁵⁶Mp-ṭ v.l.: nānaggarasehi

bhikkhu kāye kāyānupassī viharati ... pe ... vedanāsu ... pe ... citte ... pe ... dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. tassa dhammesu dhammānupassino viharato cittaṃ samādhīyati, upakkilesā pahīyanti. so taṃ nimittaṃ uggaṇhāti.

sa kho bhikkhave paṇḍito byatto kusalo bhikkhu lābhī c' eva hoti diṭṭh' eva dhamme sukhavihāraṇaṃ, lābhī hoti satisampajāññassa. taṃ kissa hetu. tathā hi so bhikkhave paṇḍito byatto kusalo bhikkhu sakassa cittassa nimittaṃ uggaṇhāti ti. [S V 151,5–52,10]

evaṃ paṭhamam upamam dassetvā pacchā attho vutto.

Suvaṇṇakāra-Suriyopamādisuttesu viya cā [cf. 55,5–6] ti idaṇ ca udāharaṇamattena saṅgahaṃ gacchati Suvaṇṇakārasuttādīsu paṭhamam upamāya adassitattā. etesu hi Suvaṇṇakāropamasutte tāva:

adhicittam anuyuttana bhikkhave bhikkhunā tīṇi nimittāni kālena kālaṃ manasi kātabbāni, kālena kālaṃ samādhinimittaṃ manasi kātabbāṃ, kālena kālaṃ paggahanimittaṃ manasi kātabbāṃ, kālena kālaṃ upekkhānimittaṃ manasi kātabbāṃ.

sace bhikkhave adhicittam anuyutto bhikkhu ekantaṃ samādhinimittaṃ yeva manasi kareyya, ṭhānaṃ taṃ cittaṃ kosajjāya saṃvatteyya. sace bhikkhave adhicittam anuyutto bhikkhu ekantaṃ paggahanimittaṃ yeva manasi kareyya, ṭhānaṃ taṃ cittaṃ uddhaccāya saṃvatteyya. sace bhikkhave adhicittam anuyutto bhikkhu ekantaṃ upekkhānimittaṃ yeva manasi kareyya, ṭhānaṃ taṃ cittaṃ na sammā samādhīyeyya āsavānaṃ khayāya. yato ca kho bhikkhave adhicittam anuyutto bhikkhu kālena kālaṃ samādhinimittaṃ ... pe ... paggahanimittaṃ ... pe ... upekkhānimittaṃ manasi karoti, taṃ hoti cittaṃ muduṇ ca kammaniyaṇ²⁵⁷ ca pabhassaraṇ ca, na ca pabhaṅgu, sammā samādhīyati āsavānaṃ khayāya.

seyyathā pi bhikkhave suvaṇṇakāro vā suvaṇṇakārantevāsī vā ukkaṃ bandhati, ukkaṃ bandhitvā ukkāṃmukhaṃ ālimpeti, ukkāṃmukhaṃ ālimpetvā saṇḍāsena jātarūpaṃ gahetvā ukkāṃmukhe

pakkhipitvā kālena kālaṃ abhidhamati, kālena kālaṃ udakena paripphoseti, kālena kālaṃ ajjuhekkhati. sace bhikkhave suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātarūpaṃ ekantaṃ abhidhameyya, ṭhānaṃ taṃ jātarūpaṃ daheyya. sace bhikkhave suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātarūpaṃ ekantaṃ udakena paripphoseyya, ṭhānaṃ taṃ jātarūpaṃ nibbāpeyya.²⁵⁸ sace bhikkhave suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātarūpaṃ ekantaṃ ajjuhekkheyya, ṭhānaṃ taṃ jātarūpaṃ na sammā paripākam gaccheyya. yato ca kho bhikkhave suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātarūpaṃ kālena kālaṃ abhidhamati, kālena kālaṃ udakena paripphoseti, kālena kālaṃ ajjuhekkhati, taṃ hoti jātarūpaṃ muduṇ ca kammaniyaṇ ca pabhassaraṇ ca, na ca pabhaṅgu, sammā upeti kammāya. yassā yassā ca piḷandhanavikatiyā ākaṅkhati, yadi paṭṭikāya yadi kuṇḍalāya yadi gīveyyakena²⁵⁹ yadi suvaṇṇamālāya, taṇ c' assa atthaṃ anubhoti.

evam eva kho bhikkhave adhicittam anuyuttana bhikkhunā ... pe ... sammā samādhīyati āsavānaṃ khayāya. yassa yassa ca abhiññā-sacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññā-sacchikiriyāya, tatra tatr' eva sakkebhābhatam pāpuṇāti sati sati āyatane ti. [A I 256,29–58,15]

evaṃ paṭhamam atthaṃ dassetvā tadanantaram upamam vatvā puna pi attho vutto.

sattasuriyopame ca:

aniccā bhikkhave saṅkhārā, adhuvā bhikkhave saṅkhārā, anassāsikā bhikkhave saṅkhārā, yāvaṇ c' idaṃ bhikkhave alam eva sabba-saṅkhāresu nibbindituṃ alaṃ virajjituṃ alaṃ vimuccituṃ. Sineru bhikkhave pabbatarājā caturāsītiyojanasahassāni āyāmena caturāsītiyojanasahassāni vitthārena caturāsītiyojanasahassāni mahāsamudde ajjhogālho caturāsītiyojanasahassāni mahāsamuddā accuggato. hoti so kho²⁶⁰ bhikkhave samayo, yaṃ kadā ci karaha ci dīghassa addhuno accayena²⁶¹ bahūni vassāni bahūni vassasatāni bahūni vassasahassāni bahūni vassasatasahassāni devo na vassati, deve kho pana bhikkhave

²⁵⁷A: kammaniyaṇ

²⁵⁸A v.l.: nibbāpeyya ²⁵⁹A: gīveyyake ²⁶⁰A: kho so (for: so kho) ²⁶¹A: (= Mp-ṭ v.l.) omits: kadā ci karaha ci dīghassa addhuno accayena

avassante ye keci 'me bījagāmahūtagāma²⁶² osadhitiṇavanappatayo, te
ussussanti visussanti²⁶³ na bhavanti. evaṃ aniccā bhikkhave saṅkhārā,
evaṃ adhuvā bhikkhave saṅkhārā, evaṃ anassāsikā bhikkhave saṅkhārā
ti [A IV 100,5–18]

ādinā paṭhamam attham dassetvā tadanantaram upamam vatvā puna
pi attho vutto.

atha vā:²⁶⁴

suriyassa bhikkhave udayato etaṃ pubbaṅgamam etaṃ pubba-
nimittam, yad idam aruṇuggam. evam eva kho bhikkhave bhikkhuno
ariyassa aṭṭhaṅgikassa maggassa uppādāya etaṃ pubbaṅgamam etaṃ
pubbanimittam, yad idam kalyāṇamittatā ti [S V 29,27–30,3]

yad etaṃ Saṃyuttanikāye āgataṃ, taṃ idha Suriyopamasuttan ti
adhippetam siyā. tam pi *kattha ci upamāya attham parivāretvā dasseti*
[55,4–5] ti iminā na sameti paṭhamam upamam vatvā tadanantaram
attham dassetvā puna upamāya avuttattā. paṭhamam eva hi tattha
upamā dassitā, *imasmim pana sālīsūkopame upamāya attham*
parivāretvā dassento seyyathā pi bhikkhave ti ādim āhā [55,7–8] ti
idam pi vacanam asaṅgahitaṃ Vatthasuttassa imassa ca viśesābhāvato.
ubhayatthāpi hi paṭhamam upamam dassetvā pacchā attho vutto, tasmā
evam ettha pāṭhena bhavitabbaṃ:

tatra bhagavā kattha ci paṭhamam yeva upamam²⁶⁵ dassetvā pacchā
attham dasseti Vatthasutte viya Pāricchattakopama-Aggikkhandho-
pamādisuttesu viya ca, kattha ci atthena upamam parivāretvā dasseti
Suvaṇṇakāra-Sattasuriyopamādisuttesu viya, imasmim pana sālī-
sūkopame paṭhamam upamam dassetvā pacchā attham dassento
seyyathā pi bhikkhave ti ādim āhā ti. [cf. Mp I 55,2–8]

aññathā Majjhimaṭṭhakathāya [Ps I 165,28–66,18] virujjhati. idhāpi
ca pubbenāparam na sameti. Majjhimaṭṭhakathāya vuttanayen' eva vā
idhāpi pāṭho gaṇetabbo. [cf. Mp-ṭ II 40,1–52,5]

²⁶²A: -bhūtagāma- ²⁶³A: visussanti ²⁶⁴Mp-ṭ omits ²⁶⁵Mp-ṭ v.l.: upamam
yeva (for: yeva upamam)

(2) [see Part II, 2, p. 94, n. 217 above]

*vāhasatānam*²⁶⁶ *kho mahārāja vīhīnan* [59,22] ti potthakesu
likhanti,

vāhasatam *kho mahārāja vīhīnan* ti [Mil 102,10–11; cf. Mil-ṭ 22,19–
26]

pana pāṭhena bhavitabbaṃ. Milindapañhe pi hi kattha ci ayam eva
pāṭho dissati. *vāhasatānan* [59,22] ti vā paccatte sāmivacanam
byattayena vuttan ti daṭṭhabbaṃ. [cf. Mp-ṭ II 58,5–11]

3. Mp-pṭ and Mp-ṭ: Differences and similarities

The above three chapters from Mp-pṭ and their parallels from Mp-ṭ
are relatively short and final conclusions will be drawn only after a crit-
ical edition of the entire manuscript of Mp-pṭ is completed. However,
the differences and similarities between the two *ṭikās* nevertheless seem
to agree to a great extent with the description of the old and later *ṭikās* in
Saddhamma-s.²⁶⁷

Although the texts from Mp-pṭ and Mp-ṭ given in Part II, 2 are
sometimes identical or very similar, the later *ṭikā* (Mp-ṭ) is in many
respects very different from the old one (Mp-pṭ). As stated above (Part
II, 1) the text on the first few folios of the newly discovered manuscript
of Mp-pṭ is exactly the same (with minor orthographic differences) as in
the other three “old” *ṭikās* (Sv-pṭ, Ps-pṭ, Spk-pṭ) and in this respect
differs considerably from Mp-ṭ. This is a very strong indication that the
manuscript of Mp-pṭ discussed here really belongs to the old
Līnatthapakāsinī set. The later *ṭikā* (Mp-ṭ) has several additions, cor-
rections or omissions.

In Mp-ṭ three kinds of additions can be found:

(1) Some additions are used to clarify the structure of the text; such
additions are usually in the beginning of the *ṭikā* on a particular *sutta*
from a particular *vagga* where the numbers of that *sutta* and *vagga* are

²⁶⁶ = Mp E^e, B^e 1958, C^e 1923, N^e 1976; Mil E^e, B^e 1982, N^e 1979 (= Mp N^e
v.l.): *vāhasatam*

²⁶⁷ See Part I, 1.1 above (especially nn. 18–21).

added. For example, in Part II, p. 87, n. 90, where in Mp-ṭ *tatiyassa* [vaggassa] *paṭhame* [sutte] is added before *abhāvitā ti*.²⁶⁸

(2) Some additions are further clarifications of already existing explanations.²⁶⁹

(3) Some additions are explanations of additional words from Mp that are not included in Mp-pt.²⁷⁰

Among the corrections²⁷¹ of the old *ṭīkā* (Mp-pt) found in Mp-ṭ the most important is a long passage²⁷² that thoroughly analyses and corrects both the Mp-pt (the first paragraph of *Anatthavagga*)²⁷³ and a passage from Mp that the old *ṭīkā* (Mp-pt) comments upon. At the end it also suggests a better reading for the passage from Mp²⁷⁴ which the old *ṭīkā* (Mp-pt) does not explain properly. This correction is much longer than the first paragraph of *Anatthavagga* that it replaces. It is very interesting to note that Mp-ṭ cites, among many canonical and postcanonical texts, including Ps and Ps-pt, also the first paragraph of *Anatthavagga* from Mp-pt (i.e. the passage that it replaces) and introduces it with: *keci pan' ettha evaṃ vaṇṇayanti*.²⁷⁵ This is very significant because Ps-pt, for example, is introduced with: *tena Vatthasutta-Līnatthappakāsinīyam vuttam*,²⁷⁶ but a passage from Mp-pt — another *ṭīkā* from the same *Līnatthapakāsinī* set — is simply ascribed to “some” (*keci*). Sāriputta of

²⁶⁸Similarly also Part II, nn. 98, 101, 113, 127, etc. Such additions are very common in Mp-ṭ — and this is also perhaps one of the reasons why in Saddhamma-s the later *ṭīkā*s are described as “clear, not confused” (*anākula*).

²⁶⁹See, for example, Part II, 2, nn. 150–51; also nn. 177–79.

²⁷⁰See Part II, 2, n. 218 and endnote (2); this addition is obviously explaining another “version” (*bhāsantara*?) of Mil cited in Mp.

²⁷¹See Part II, 2, nn. 94, 141, 179, 193.

²⁷²Part II, 2, p. 96, endnote (1) = Mp-ṭ II 40,1–52,5.

²⁷³See Part II, 2, n. 141, and endnote (1).

²⁷⁴Cf. Mp E^c I 55,2–8 and the corrected version of this passage at the end of endnote (1) in Part II, 2.

²⁷⁵Mp-ṭ II 55,2–8, cf. Part II, 2, n. 141 and endnote (1).

²⁷⁶Mp-ṭ II 42,10.

Polonnaruva, to whom Mp-ṭ is ascribed,²⁷⁷ obviously considered this passage from Mp-pt to be one of the versions maintained by “some” (*keci*).²⁷⁸

In Mp-ṭ certain passages from Mp-pt are omitted; some of these passages²⁷⁹ should perhaps be included in Mp-ṭ and the reasons for their omission are not clear. However, they do not seem to be as significant as the additions and corrections discussed above.

The above comparison shows that the later *ṭīkā* (Mp-ṭ) is better organized (*anākula*) and more comprehensive (*paripunṇa*) than the old one (Mp-pt).²⁸⁰

Conclusion

From the above discussion of the *nikāya-ṭīkā*s, their manuscripts and printed editions — with special emphasis on the two *Āṅguttara-ṭīkā*s (Mp-pt and Mp-ṭ; see Part I, 2.2 and Part II) — we can conclude that it is most probable that two different sets of *nikāya-ṭīkā*s were in fact compiled: the older set called *Līnatthapakāsinī* (Sv-pt, Ps-pt, Spk-pt, Mp-pt) and the later set called *Sāratthamañjūsā* (Sv-ṭ, Ps-ṭ, Spk-ṭ, Mp-ṭ). Although the two complete sets are mentioned only in Saddhamma-s (and in the much later CPD, see Part I, Table I), all the eight *ṭīkā*s from the two sets seem to still exist (see Part I, Table II) either in printed editions (Sv-pt, Ps-pt, Spk-pt, Mp-ṭ, see Part I, 2.1) or in manuscript form (Sv-ṭ, Ps-ṭ, Spk-ṭ, Mp-pt, see Part I, 2.2–3). The manuscripts of Sv-ṭ, Ps-ṭ, Spk-ṭ and Mp-pt discussed in Part I, 2.2–3²⁸¹

²⁷⁷Pecenko, 1997, pp. 165–66; HPL, p. 173, § 375.

²⁷⁸Cf. Saddhamma-s 61,13–14; Sp-ṭ B^e 1960 29–10.

²⁷⁹See Part II, 2, nn. 119, 129, 130, 189.

²⁸⁰This comparison is of course very limited and it is not clear how “incomplete” (*aparipunṇa*) the original Mp-pt actually was. The Burmese manuscript of Mp-pt discussed above contains only the first three *nipātas* with many longer omissions (see Part I, 2.2 and Part II, 1) and the manuscript listed in *Piṭ-sm* (1989) nos. 199–201 also contains the first three *nipātas* only (see Part I, 1.6).

²⁸¹Although all the manuscripts of three later *nikāya-ṭīkā*s (Sv-ṭ, Ps-ṭ, Spk-ṭ) are

have never been investigated and it seems that they have been neglected by both the Theravāda tradition²⁸² and modern Pāli scholarship.²⁸³

held in Sri Lanka (see Part I, 2.3), there is among them also a Burmese manuscript of Ps-ṭ (LPP, vol. 1, p. 71, temple no. 326) which indicates that these *ṭikās* were used in Burma as well.

It is possible that more manuscripts of these *ṭikās* are still extant, most probably in Theravāda countries. According to U Nyunt Maung, Manuscript Consultant, Universities Historical Research Centre, University of Rangoon, "there are still many uncatalogued manuscripts of Pāli *ṭikās* in temple libraries in Burma" (personal communication, Rangoon, December 1999).

²⁸²It is not made explicit why certain *ṭikās* (Sv-ṭ, Ps-ṭ, Spk-ṭ, Mp-ṭ) were ignored by the Theravāda tradition (see e.g. Chaṭṭhasaṅgāyana editions) and only some (Sv-ṭ, Ps-ṭ, Spk-ṭ, Mp-ṭ) were published — in spite of the fact that the manuscripts of the unpublished *ṭikās* are held in different libraries in Burma and Sri Lanka and according to the introduction in the Chaṭṭhasaṅgāyana editions "all the existing *ṭikās*" were collected and compared (see n. 80 above). In the *Nidānakathā* of Mp-ṭ B^c 1961 (p. ca) it is clearly stated that all the existing *ṭikās* in Burma and outside Burma were edited and published:

evam saṅgūtim āropitassa pana tepītakassa buddhavacanassa attha-saṃvaṇṇanābhūtā yā ca aṭṭhakathāyo saṃvijjanti yā ca tāsam atthappakāsanavasena pavattā ṭikāyo saṃvijjanti manoramāya tantinayānucchavikāya bhāsāya ācariy' Ānanda-ācariya-Dhammapālādīhi theravarehi katā,

tāsam pi aṭṭhakathāṭikānaṃ sadesīyamūlehi c' eva videsīyamūlehi ca saṃsanditvā tepītakassa viya buddhavacanassa visodhanapaṭivisodhanavasena mahātherā pāvacanadassino saṃvaṇṇanākovidā pāṭhasodhanam akaṃsu,

icc evam aṭṭhakathāṭikāyo pamādakhalitādhikaparibhaṭṭhapāṭhānaṃ nirākaraṇavasena visodhitā c' eva paṭivisodhitā ca hutvā Buddhasāsana-muddaṇayantālaye samappitā suṭṭhu muddapaṇāya.

This contradicts the information about the manuscripts of the *nikāya-ṭikās* discussed above (see Part I, Table II). If the Chaṭṭhasaṅgāyana edited "all the existing [*nikāya*] *ṭikās*" (*yā ca tāsam atthappakāsanavasena pavattā ṭikāyo saṃvijjanti*) "originating from Burma and from outside" (*sadesīyamūlehi c' eva videsīyamūlehi ca saṃsanditvā*), why were the manuscripts of Sv-ṭ, Ps-ṭ, Spk-ṭ and Mp-ṭ omitted? Further research is needed here.

²⁸³Modern Pāli scholarship seems to agree to some extent with the Theravāda tradition (i.e. the Chaṭṭhasaṅgāyana editions) that most probably only one set of *nikāya-ṭikās* (i.e. Sv-ṭ, Ps-ṭ, Spk-ṭ and Mp-ṭ) still exists at present.

My recent discovery of a manuscript of the old *Āṅguttara-ṭikā*, *Catutthā Līnattha-pakāsini* (Mp-pt, see Part I, 2.2 and Part II) throws new light on the development of the *nikāya-ṭikās* and also on the Pāli bibliographic information about them. According to Saddhamma-s (see Part I, 1.1) the old *nikāya-ṭikās* were "incomplete" (*aparipuṇṇa*) and had to be replaced by the later set of *ṭikās* (*Sāratthamañjūsā*) which were "comprehensive" (*paripuṇṇa*) and "clear, not confused" (*anākula*). The comparison of three parallel chapters from Mp-pt and Mp-ṭ in Part II, 2 indicates that the description of the old and the later *ṭikās* in Saddhamma-s is fairly accurate (see Part II, 3). This is a further indication that the information about the two different sets of *nikāya-ṭikās* in Saddhamma-s is most probably correct.

In the light of the above discussion we can further conclude that the information about the *nikāya-ṭikās* in all the other Pāli bibliographic sources seems to be less accurate than in Saddhamma-s. Although some of these sources (Pagan inscription, Gv, *Piṭ-sm* (1989)) mention the old *Āṅguttara-ṭikā* (Mp-pt, see Part I, Table I), none of them mentions two complete sets of *nikāya-ṭikās* (cf. Part I, Table II).

The information about the *ṭikās* on the four *nikāyas* in modern Pāli scholarship is mostly based on the Pāli bibliographical works, on the existing printed editions, and rarely also on the catalogues²⁸⁴ of Pāli manuscripts. Since we have, as shown above, printed editions of only one "combined" set of *nikāya-ṭikās* (i.e. Sv-ṭ, Ps-ṭ, Spk-ṭ, Mp-ṭ), it is often assumed that only one set of *nikāya-ṭikās* exists at present and that most probably only one complete set was composed. This approach is sometimes also supported by references from the later bibliographic works (e.g. Sās), which are sometimes considered more reliable than the earlier ones (e.g. Saddhamma-s). However, in the case of the two sets of

Cf. Part I, Table II above; *HPL*, p. 167, §357; p. 173, §§375-376; A.P. Buddhaddatta, *Pāḷisāhityaya* (Ambalaṃgoḍa: Ānanda Potsamāgama, 1956), Vol. 1, pp. 259-62; Godakumbura 1980, p. xxvii, n. 1.

²⁸⁴For example, in Geiger 1956, §31 (literature), nn. 5-6, Fausböll's "Catalogue of the Madalay MSS. in the India Office Library", *JPTS* 1894-96, is cited.

nikāya-ṭikās discussed above — especially considering Sv-ṭ, Ps-ṭ, Spk-ṭ and Mp-pt, which are usually mentioned as lost or non-existent — the information in the oldest bibliographic source (Saddhamma-s) appears to be the most reliable of all (cf. Part I, Tables I-II).

The above analysis of the *nikāya-ṭikās* and their manuscripts and printed editions clearly indicates that further research about the Pāli sub-commentaries and their bibliographic information needs to be done. It is possible that more manuscripts of the less known *nikāya-ṭikās* (i.e. Sv-ṭ, Ps-ṭ, Spk-ṭ, Mp-pt) are held in various temple libraries in the Theravāda countries. These *ṭikās* are an important link in Pāli textual transmission and their further investigation may give us — among many other things — new information about the development of the *ṭikā* literature and about the editions and versions of the canonical and post-canonical Pāli texts used at the time of their compilation.²⁸⁵

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ABBREVIATIONS

Abbreviations and the quotation system of Pāli sources follow *CPD*, Epilegomena to Vol. 1, 1948, pp. 5*-36*, and Vol. 3, 1992, pp. ii-vi, and H. Bechert, *Abkürzungsverzeichnis zur buddhistischen Literatur in Indien und Südostasien* (Göttingen: Vandenhoeck & Ruprecht, 1990). The only exception are the PTS editions, which are cited — unless required for emphasis — without edition and date, e.g. Sv-pt = Sv-pt E^c 1970, I-III, edited by Lily de Silva. For the transliteration of Burmese see “Table of Transliteration” in Bechert, 1979, p. xxi, and Braun 1996, p. xiii.

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|------------|--|
| A | Aṅguttara-nikāya |
| B MS(S) | Burmese manuscript(s) |
| BhB | <i>Bhāratīya Bauddhacāryayō</i> . Colombo: K.M. Ratnasiri, 1949 |
| Bollée | W.B. Bollée. “Die Stellung der Vinayaṭikās in der Pāli-Literatur”, <i>ZDMG</i> , Suppl. 1, 17 (1969), pp. 824-35. |
| C MS(S) | Sinhalese manuscript(s) |
| CPD | <i>Critical Pāli Dictionary</i> . V. Trenckner et al., eds. Royal Danish Academy of Sciences and Letters, 1924-. |
| CS CD-ROM | <i>Chaṭṭha Saṅgāyana CD-ROM</i> (Versions: 1.1, 2.0, 3.0) published by Vipassana Research Institute (Website: <www.vri.dhamma.org>). |
| D | Dīgha-nikāya |
| Dhs | Dhammasaṅgaṇī |
| DPPN | <i>Dictionary of Pāli Proper Names</i> |
| EncBuddh | <i>Encyclopædia of Buddhism</i> . G.P. Malalasekera, ed. |
| Gv | Gandhavaṃsa. I.P. Minayeff, ed. <i>JPTS</i> , 1886, pp. 54-79 |
| HIL | J. Gonda, ed. <i>A History of Indian Literature</i> . Wiesbaden, 1973-. |
| HPL | Oskar von Hinüber. <i>A Handbook of Pāli Literature</i> . Berlin: Walter de Gruyter, 1996. |
| K MS(S) | Cambodian manuscript(s) |
| LPP | K.D. Somadasa. <i>Laṅkāvē puskola pot nāmāvaliya</i> , Vols. I-III. Colombo: Department of Cultural Affairs, 1959-64. |
| M | Majjhima-nikāya |
| Mayrhofer, | Manfred Mayrhofer, <i>Etymologisches Wörterbuch des Altindo-</i> |

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| EWA | <i>arischen</i> . Heidelberg: Carl Winter, 1986. |
| Mhv Trsl. | W. Geiger, tr. <i>Mahāvamsa</i> , 1958. |
| Mp-pt | Manorathapūraṇī-purāṇaṭykā, Catutthā Līnatthapakāsini. |
| Mp-ṭ | Manoratha-pūraṇī-purāṇaṭikā, Catutthā Sāratthamañjūsā |
| Piṭ-sm (1989) | <i>Piṭakat samuiṇḥ</i> . Rangoon: Tipiṭakanikāya Sāsana Prū Aphvaj, 1989. |
| PL | K.R. Norman, <i>Pāli Literature</i> . Wiesbaden: Otto Harrassowitz, 1983. |
| PLB | M.H. Bode, <i>The Pali Literature of Burma</i> . London, 1909. |
| PLC | G.P. Malalasekera, <i>The Pāli Literature of Ceylon</i> . London, 1928. |
| Ps-pt | Papañcasūdanī-purāṇaṭikā, Dutiyā Līnatthapakāsini |
| Ps-ṭ | Papañcasūdanī-ṭikā, Dutiyā Sāratthamañjūsā |
| -r | recto |
| S | Samyutta-nikāya |
| Saddhamma-s | Saddhammasaṅgaha. Nedimāle Saddhānanda, ed. <i>JPTS</i> 1890, pp. 21-90 = N ^c 1961. |
| Sās | Sāsanavaṃsa. C.S. Upasak, ed. Nālandā: Nava Nālandā Mahāvihāra, 1961. |
| Sās-dīp | Sāsanavaṃsadīpo. Vimalasārathera, ed. Colombo: Sathāloka Press, 1880. (For full details of the title, see note 44.) |
| Spk-pt | Sāratthapakāsini-purāṇaṭikā, Tatiyā Līnattha-pakāsini |
| Spk-ṭ | Sārattha-pakāsiniṭikā, Tatiyā Sāratthamañjūsā |
| Sp-ṭ | Samantapāsādikā-ṭikā (= Sāratthadīpanī) |
| Sv-nṭ | Sumaṅgalavilāsini-nada-ṭikā (= Sādhu[jana]vilasini) |
| Sv-pt | Sumaṅgalavilāsini-purāṇaṭikā, Paṭhamā Līnatthapakāsini |
| Sv-ṭ | Sumaṅgalavilāsini-ṭikā, Paṭhamā Sāratthamañjūsā |
| -v | verso |